NATIONAL WEEKLY

Social Justice

Founded 1936 by Father Coughlin

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10¢

BIRTH of a CORPORATE STATE

FOR THE COMMONWEAL
Dr. Edward Lodge Curran

FIAT MONEY IN GUERNSEY
James P. Fitzgerald

NOT IN BREAD ALONE
Jean Perrin Schwartz

THE GUILD SYSTEM
Hilaire Belloc

THE SOCIETE GENERALE
Ben Marcin

THE WORKER'S SPIRITUAL WELFARE
Rev. W. J. Randall

VOL. 2A NO. 5

SOCIAL JUSTICE has always been a consistent friend of the laboring man. A just, annual, living wage, for every man able and willing to work, has been a principle of social justice since the beginning.

In order that this wage might remain a living wage, SOCIAL JUSTICE has gone on to advocate an honest money system with the purchasing power of the worker's dollar regulated by Congress.

Because politicians in Congress have refused to act, SOCIAL JUSTICE advocates the abolition of politicians. In place of rival political parties, seeking spoils and patronage, and dividing the people by hatred and factionalism, we advocate the Corporate State. (See page 3)

Within the United States Constitution, and without upsetting our democratic form of government, the Corporate State contemplates the perfection of democracy; proposing, for example, that the Railroad Brotherhoods put their Representative in Congress, that Automobile Workers elect their own Congressman, the Farmers their own Congressman, etc.

In the interest of the home-owning American laboring man, furthermore, SOCIAL JUSTICE has exposed the inroads of the Communists and their leftist supporters in the ranks of the C. I. O. This service to labor is sometimes misunderstood. You have been told that SOCIAL JUSTICE is "opposed to labor unions". It IS opposed to Reds in control of the C. I. O., and to false leaders of labor who seek posts of power for themselves instead of the welfare of the working man.

SOCIAL JUSTICE proposes to continue labor's fight.

—THE EDITORS

Social Justice

AUGUST 1, 1938

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MAN OF THE WEEK

"Double X Marks the Spot!"

COVER

A Message to Labor

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Vol. 2A No. 5

Schedule of Shrine Tours

DEDICATION DAYS

JULY 31—Cleveland, Akron, Missouri.
AUGUST 7—Cincinnati, Southern Ohio, Kentucky, Dayton.
AUGUST 14—Toledo, Piqua, Sidney, Lima, Troy, Ohio.
AUGUST 21—Michigan, Wisconsin, Minnesota.
SEPTEMBER 3-4-5—National Day—for all.

MICHIGAN DAY

at the Shrine of the Little Flower

August 21, 1938

FOR the past three years, the Shrine of the Little Flower at Royal Oak, Michigan, has been host to various groups of people and friends. They have come from the different cities and states of the nation. These groups have had special days dedicated in their honor; days when all the services at the Shrine were enacted for their benefit. Since the inauguration of this program, thousands of letters have been received from people living in the State of Michigan requesting that a special day be set aside for them.

In response to this state-wide appeal, Father Coughlin has dedicated Sunday, August 21 as Michigan Day at the Shrine of the Little Flower. Beginning at 10 o'clock in the morning, solemn services will be held at which Father Coughlin will participate and preach. Another interesting and beautiful service will be conducted in the afternoon beginning at 2:30 o'clock. We are sure that Michigan will be well represented at the Shrine on that day.

Already various groups from Port Huron, Grand Rapids, Bay City, Detroit and elsewhere are planning to come to the Shrine on August 21. Father Coughlin will have a message of special importance for the people of Michigan on that day.

LABOR DAY CRUISE

ARRANGEMENTS have now been completed to bring hundreds of vacationists from New York, Brooklyn, Long Island, New Jersey and Connecticut on a banner week-end cruise to Detroit and Royal Oak for a visit to the Shrine of the Little Flower, to which will also be included Niagara Falls.

The tour will leave New York on Friday night, September 2nd, on the Erie Railroad, concluding on Monday evening, at 7:25 P. M., September 5th.

National Day at the Shrine, Sunday, September 4th, will be a special occasion. Solemn High Mass at 10 o'clock, with Father Coughlin welcoming the visitors and delivering the sermon.

After luncheon a visit to the Reliquary where one may behold the charred oak beams and the statue of the Little Flower which were saved from the famous old Shrine.

At 3 P. M. a special address to visitors by Father Coughlin, and the subject will dwell on labor.

This is one of the original and most attractive trips to be had anywhere at the price offered over this holiday week-end, and the S. S. Greater Detroit which will carry the party across beautiful Lake Erie is one of the largest afloat on the inland waterways, and will accommodate 1,000 people comfortably.

Plan now to be one of the happy crowd of New Yorkers to make this Labor Day week-end trip which will be a real vacation.

Tell your friends and make your reservations now—write, phone or wire:

BRYAN B. O'ROURKE
1807 Westchester Ave.
Bronx, N. Y.
Westchester
7-1731 or 7-1371

J. F. WILD, G.A.P.D.
Erie Railroad,
Rockefeller Center,
New York City
Circle 5-7222

NEXT WEEK!

"These international bankers would not hesitate to promote and finance a Communist revolution in these United States, if their monopoly was seriously threatened by this Government, and they could force a favorable trade with the Communist leaders."

This is strong language, but it is well supported in Mr. Robert H. Hemphill's article on "The Bankers' Revolution" in next week's edition of SOCIAL JUSTICE.

The Most Rev. John F. Noll, D.D., Bishop of Fort Wayne and editor of OUR SUNDAY VISITOR, the "National Catholic Action Weekly," is author of a vital and timely discussion of "The Christian Front" in SOCIAL JUSTICE next week.

Do not fail to read both these important contributions.

CINCINNATI

August 7, 1938

The people of Cincinnati have chosen August 7 as their day at the Shrine of the Little Flower. If any city will rival Cleveland it will be her sister city in the southern part of the state. Father Coughlin will talk to his friends from the Queen City of the West at the 10 o'clock services and also in the afternoon. The New York Central Railroad is helping to conduct this tour and additional information can be obtained by calling the railroad.

Anyone living in Indianapolis can make connection for this train. Please inquire at your local railroad for further details.

WISCONSIN DAY

August 21, 1938

Mr. Joseph A. Halaska, 917½ Green Bay St., La Crosse, Wisconsin is conducting a tour for the people of Wisconsin. A few more persons are needed for this trip in order to receive the special rates that the railroads care to offer for group selling.

Joseph A. Halaska,
917½ Green Bay St.,
La Crosse, Wis.

Kindly send me information in regard to your tour to the Shrine of the Little Flower in Royal Oak, Michigan. This request does not oblige me in any way.

Name .....

Address .....

City ..... State .....

MINNEAPOLIS and ST. PAUL, MINN.

August 21, 1938

Leaving Minneapolis, Saturday, August 20 at 12:30

Returning Monday evening, August 22

ROUND TRIP FARE

$22.30

(Based on twenty-five persons or more)

For more information contact:
MR. J. J. BURNS
700 Marquette Ave.,
Minneapolis, Minnesota

KENTUCKY—LOUISVILLE DAY

August 7, 1938

Baltimore & Ohio Railroad

For more information contact:
MR. J. F. SPENCER
JA-7683

SOUTHERN OHIO AND CINCINNATI DAY (Middletown, Dayton, Springfield)

Shrine of the Little Flower
August 7, 1938

SPECIAL TOUR

Cincinnati	$5.75
Middletown	5.25
Dayton	5.00
Springfield	5.00

New York Central System
Union Station, Cincinnati, Ohio

NATIONAL DAY AT THE SHRINE OF THE LITTLE FLOWER

September 3, 4 and 5

For PITTSBURGH and SURROUNDING TERRITORY

Tour to the Shrine of the Little Flower, Royal Oak, Mich. The only trip of its kind ever offered to Fr. Coughlin's followers in Pittsburgh.

LOW FARE · $13.65 · ROUND TRIP

A GREAT LAKES CRUISE Via

Penna. R. R. to Cleveland, Ohio
D. & C. Steamer to Detroit, Michigan

Including bus direct to the Shrine, 3 meals, berth in stateroom.

For more information apply NOW to any of the following:

A. J. STAUD
51 Amanda St.
Pittsburgh, Pa.
HEmlock 8307

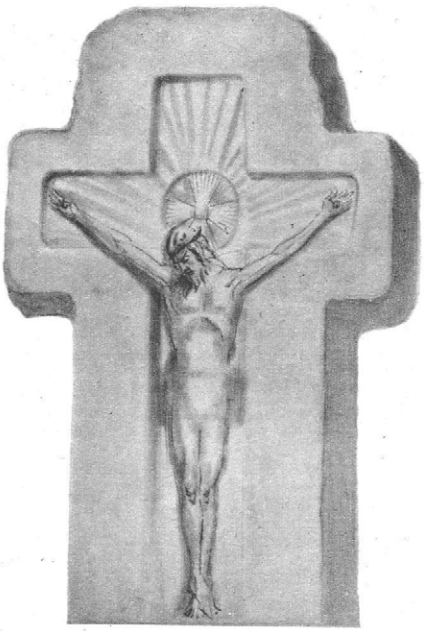
MRS. MARIE GUCKERT
1721 Brighton Pl.
N. S. Pittsburgh, Pa.
FAirfax 1217

MRS. LOU SCOTT
400 Magee Bldg.
Pittsburgh, Pa.
ATlantic 2956 or EVergIade 5366

Special arrangements can be made to accommodate groups from surrounding districts. You are advised to write at once.

RESERVATIONS ARE LIMITED

by
Father Coughlin



The Birth of a CORPORATE STATE

Social justice can never be achieved until the seeds of Christian charity and justice first be sowed into the hearts of men.

IS THERE a conspiracy against civilization? Can such a startling statement be proven, if answered in the affirmative, or are the minds of those who conceived such a thing to exist simply deceived, simply bordering upon the twilight of fantastic credulity?

St. Paul spoke about the synagogue of Satan in his epistle. Modernists speak about the *"Protocols of the Wise Men of Zion."* Pope Leo spoke about the devil who goeth about like a lion seeking whom he may devour.

Well do we know that the Master established the doctrine of the Mystical Body of Christ. Well do we understand, in the language of the Apostle of the Gentiles, that we have all gone down to be baptized in the grave and death of Christ.

From a Christian viewpoint we know that those who are not with Christ are against Him. We also recognize that if there is a Mystical Body of Christ animated by the Holy Ghost, there is its parallel which, for lack of better terminology, we can describe as the "mystical body of Satan," vivified by the hate, the dissension, the chaos and the disruption of Satan.

There is that eternal conflict between good and evil, between God and the once-proud Lucifer. The roaring lion who goeth about seeking whom he may devour is the father of lies whose kingdom is populated by those whom he has duped with false promises under the guise of good. Consequently, from a religious viewpoint, we know that if the *"Protocols of the Wise Men of Zion"* are nothing more than mere fiction, there is, however, a combination of the powers of evil which are bent not only upon deceiving the elect but upon turning this world topsy-turvy, upon destroying the plenitude and preventing the daily bread from descending into the pantries of the sons of God.

Communism rebelled against greedy capitalism. First it painted the picture of the grievances which oppressed the populations of the world. Then it blamed the practices of religion, and the Churchmen of Christianity, for pampering these evils and protecting the politicians who instigated them at the behest of their hidden masters in the fields of industry and finance.

Afterwards, the clever propagandists parcelled out their doctrines one by one for the regeneration of this world. They planned upon the destruction of all that was old. They devised ways and means of subduing the populations of the earth by gaining control of newspapers, of motion picture productions, of schools and of governments. They excogitated plans to set the poor against the rich, the farmer against the laborer, the white against the black. Under the cloak of humanitarianism they excited the industrial masses not only to protest against economic slavery which they endured but to seize factories and operate them for their own advantage.

Cunningly and cleverly they complained about low wages and offered those who joined them an increase of five or ten cents an hour only to bestir them further by raising the prices of foodstuffs, of rentals, of clothing, and of commodities which more than sapped the meager gains achieved. Ultimately it was their hope to so arouse labor to take over government and production and destroy every other branch of society.

ALL this was planned to be accomplished in the name of social justice—radical social justice, Marxian social justice, clean-shaven social justice, which shed its crocodile tears for the poor whom they were enslaving as members of the mystical body of Satan.

Oh yes, depressions were the laboratory in which they practiced their malfeasance. Depressions were the soil from which grew contempt for authority, hatred for religion and opposition for their fellow men. The more depressions, the better their gains until at last their manipulated depressions, caused by the issuance of debt money and the withdrawal of all money from circulation through the process of taxation, would bring about repudiation and the paralysis of government and society.

No one militates against the iniquities of capitalism, the exploitation of the poor, the bondage of slave wages and the agitation of hostilities between nations more than do Christians who uphold the sane doctrine of Christian social justice.

No one condemns the mealy-mouthed politician with his empty promises and his program of dividing the spoils under the cloak of so-called democracy more than does the intellectual Christian.

Democracy! More honored in the breach than in the observance.

Democracy! A mockery that mouths the word and obstructs every effort on the part of an honest people to establish a government for the welfare of the people.

Democracy! A cloak under which hide the culprits who have built up an inorganic tumor of government which is sapping away the wealth of its citizens through confiscatory taxation.

Real democracy is our objective. Real democracy which is identified with an organic society in which, like the human body, the arms, the legs, the torso, the heart, the lungs, the liver, the throat, the mouth, the eyes, the ears, the brain and every faculty act harmoniously together for the common welfare—that is the type of democracy, organically sound in each part, towards which we are striving.

Whether the *"Protocols of the Wise Men of Zion"* have any foundation of truth in their reputed origin about the year, 1897; whether they were composed by a group of men who assembled to translate their thoughts of devastation into concrete writing and plans for the destruction of Christ's kingdom on earth—whether these are genuine, it matters not. *It does matter that a definite plan does exist to destroy civilization and to subdue the children of men to the invisible master whose withering mind motivates the conspiracy against Christianity!*

Therefore, as we weigh a democracy that is not a democracy; as we analyze organizations that are not organizations but rather inert, inorganic masses, we pause to ask ourselves these questions:

What is my interpretation of social justice?

What means should be used to attain its objectives?

These two questions require a brief, plain answer.

AT THE expense of repetition let me state that social justice is that peculiar form of justice which exists between the various classes of society.

Justice means giving to every man his due. Social justice means that each class of society should render to all other classes their due. As a class,

Continued on Page 19

The Way Out

by HILAIRE BELLOC

THE GUILD SYSTEM

THE Guild is the oldest, most necessary, most deeply rooted, of all human institutions. It has appeared in all civilizations which are at all stable, because it is necessary to stability. It has flourished especially at a time when our race was agreed upon a common religion and had a common high civilization. It only disappeared comparatively recently. We shall be compelled to restore it if we are to enjoy freedom at all, and the sooner we do so on the right lines the better. It will be especially valuable in the industrial field, which is that part of human life which most needs setting right today.

The Guild is essentially this: — *An association of men engaged in the same occupation, and its primary object is mutual support.* These general terms involve a number of particular ones, which we have today mainly forgotten, and which we must recall if we are to restore property and make it stable and permanent—which is the condition for restoring freedom and human dignity and the family, all of which Industrial Capitalism has so grievously wounded.

The detailed functions which the Guild performs, apart from its general function of mutual support and guarantee among men of a similar craft, are as follows:

First; it guarantees their property. It does not destroy it as Communism would do; it does the exact contrary. It makes property permanent and sees to it that undue competition and hostile action between the various members shall not lead to the eating up of the poorer man by the richer man. Thus, of the very first activities of the Guild which we discover in full use for hundreds of years, is the making of laws for the conduct of its special trade by its own members, and the making of those laws so that each member may continue to be, within certain limits, a free member of the Guild and a free owner of his own means of livelihood. The Guild does not prevent the industrious man from flourishing, nor set a premium on idleness or inefficiency, but it makes rules whereby entrance into the Guild is only to be obtained on certain conditions, whereby there is a term of probation before a man becomes a full member, whereby those who desire to work in such and such a craft must belong to the Guild and whereby undue competition is checked.

Second; the Guild has by charter from the State the right to deal with the matters which are the occupation of its members, and the right to such occupation is restricted to members of the Guild; but the State does not allow the Guild to exclude willing workers, still less to sell the privilege of membership. Entry to it must be open to all upon a sufficient test of efficiency in the trade concerned.

Third; a Guild member must observe in his competition against other Guildsmen of his own craft certain limits. There are things he may do and things he may not do. There are rules for his professional conduct which he must obey under penalty of being turned out of the Guild and thereby losing his livelihood, and these rules are designed for two main objects, the good working of the craft and the maintaining of its members, so that each, with a certain minimum of industry and efficiency, is certain of a livelihood.

Fourth; the Guild is self-governing within the limits of its charter, the charter granted to it by the public authority of the State.

The way in which the Guild works when it is in full life we can only study nowadays from the documents of the past—and they should help us to restore the Guild today. But we get clear ideas of it from the relics of Guild action in the little that remains of the old Guilds. We see it in some degree among lawyers and still more among doctors, especially in old European countries. Thus, even in England, highly capitalist though England is, a man is forbidden to practice as a doctor unless he has proved, under examination and by medical practice during a time of probation, his ability to exercise that trade. In many places a doctor is, by the rules of his society, forbidden to advertise. A doctor, by the customs of his society—which have the force of law, for he cannot break them without losing his place in the corporation—does not take a patient out of a colleague's hands without that colleague's leave. A doctor is bound to preserve certain rules of honor and discretion in connection with his profession which are virtually guaranteed by the Guild of which he is a member.

What is here true of the medical profession used to be true of all activities in the State.

The corporate union of the Guilds guaranteed the independence of each member. The right working of the craft in which he was engaged and the restriction of competition within reasonable limits were assured. Its general effect was to prevent the undue enrichment of one member at the expense of others, and though the rules were elastic and the margin for differences in earning corresponding to differences in talent and opportunity was wide, the Guild was the safeguard of continued property and independence.

The Spirit of the Guild, even if the name Guild be not used, applies to much else than productive crafts or learned professions. It applies to agriculture in the shape of co-operative institutions for the village and of guarantees against the absorption of the land into too few hands. It applies to distribution, and it applies to transport. In distribution today the Guild would be especially valuable; it would check competition and guarantee the small man his livelihood and preserve the better customs of the trade: protecting the public against adulteration of goods, against scamped work and against deficiency of all kinds.

The Guild, to be serviceable to a great State, must be subdivided. There may be any number of local Guilds, but they must have some common bond, just as trade unions have today. (Trade Unions resemble a Guild in a sort of imperfect way. They do not guarantee property; on the contrary, they were invented to protect the proletariat against a minority of owners and they are concerned with the limiting of production instead of the excellence of it: but they got their spirit of co-operation and of checking competition from the traditions of the Guild).

We shall do nothing toward the restoration of property unless we also re-establish the Guild. And we must apply the principle of the Guild to every kind of human activity in order to stabilize and to guarantee property; and, with property, independence, in order to make the labor of every man worth the laborer's while. We can make of the Guild the co-operative owner of great undertakings which require such co-operation; we can make it the protector of the small owner, of the small owner of one store, for instance, and of the owner of individual shares in a large store where many distributors work together.

Every kind of good would flow from the re-establishment of the Guild, and without the re-establishment of the Guild the effort to maintain well-distributed property, even if we had already achieved that good distribution, would be vain; for the Guild alone can guarantee the permanence of well-distributed property.

But there is one obstacle to the founding of Guilds. There is one rock upon which any attempt to restore the Guild may be shipwrecked. Until we have learned to avoid this obstacle or to blast it out of the way the restoration of property cannot be secured. That obstacle is the foolish and irrational principle of unlimited competition. The whole spirit of the Guild is opposed to that idea. The Guild, one might almost say, comes into existence, and has always come into existence, with the object of preventing men from being destroyed by the demon of unrestricted competition, which is only another word for unrestricted greed.

So long as men confuse freedom with the abuse of freedom in this form, so long will not only the Guild, but property, to maintain which the Guild exists, remain unattainable. Men must be accustomed to the idea of a limited society with the privilege of exercising this or that function, open to all (but only under the condition of accepting Guild membership) before our effort at the restoration of property can be begun.

Perhaps the revival of an idea to which men have grown so unaccustomed will be the hardest part of our task. Yet, unless we succeed in that task we must despair of that very liberty the name of which may be used by our opponents for defeating our efforts. Without property, held by the mass of citizens—by a determining number of citizens—there is no freedom; and without the Guild there is no permanent maintenance of property.

The Guild prevents the possible action of the poor man being eaten by the rich man.

"PROTOCOLS OF THE WISE MEN OF ZION"

PROTOCOL No. 1

IN previous issues of SOCIAL JUSTICE and in this present issue we discuss the possibility of a conspiracy against civilization.

Years ago this conspiracy was attributed to a certain group of Jews by a man named Sergyei Nilus who published in 1905 "THE PROTOCOLS OF THE WISE MEN OF ZION." Although Nilus gave no proof for the authenticity of the work, and although Jews at various conventions have repudiated the Protocols as forgery, nevertheless a correspondence between the prophecy contained in this book and its fulfillment is too glaring to be set aside or obscured.

"What are these prophecies and what are their fulfillment?" is the question which every reader will ask.

In presenting them, with comments, it is not our desire to agitate ill-feeling against any individual Jew. Passingly, we remark that the poor Jews who slaved in the sweat shops of New York City were more exploited by the rich Jews who came from Germany than were any other classification of people who fled from Europe. Consequently, the vast majority of Jews most certainly is in nowise associated with the conspiracy against civilization and Christianity, even though a few are.

In Chapter 2 of the Apocalypse, Verse 9, we read: *"Thou art blasphemed by them that say they are Jews and are not, but are the synagogue of Satan."* It appears from this text that those who belong to the synagogue of Satan and who are plotting against civilization and Christianity are not necessarily Jews. They are simply non-Christians in the strict sense of the word—not all non-Christians but some non-Christians who despise Christianity, and are composed of both Gentile and Jew.

It is lamentable that the *Jewish World* of March 15, 1923, is reported to have said that "Fundamentally, Judaism is anti-Christian." The better Jews are anti-nothing. Rather, they are pro-Jew, just the same as the better Christians are anti-nothing but are pro-Christianity.

However, the authors of the "PROTOCOLS OF THE WISE MEN OF ZION" actually did outline a plot and this plot has, in part, been carried out in our own day—a plot against Christian civilization.

As you read Protocol No. 1 observe the following:

(1) The plotters will uproot civilization by preaching so-called liberalism.

(2) A hypocritical form of democracy will be established out of which dictatorship will grow.

(3) Those who hold and control capital (or money) which, the Protocols say, "is entirely in our hands," will gain control over the state.

(4) The masses of the people are illiterate and must not be trusted. They will be split by party dissension which hinders any kind of agreement even on the basis of a reasonable argument.

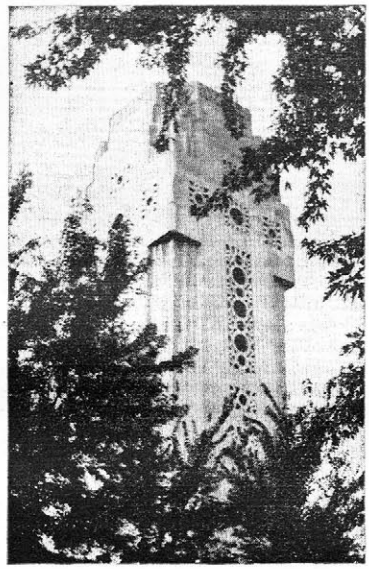
(5) The capital class which controls money must choose as the head of the state a man who is cunning and gifted with make-believe. Frankness and honesty are vices in politics. The ruler must deceive with fine phrases.

(6) Dictatorship must eventuate and the mob must be held in economic bondage because the mob is a savage and displays its savagery at every opportunity.

(7) A program of violence must be adopted even when we preach liberty, equality and fraternity to the masses.

(8) The triumph of the conspirators will be rendered easier by working upon the sensitive chords of the human mind, upon the cash account, upon the cupidity, upon the insatiability for the material needs of man.

Here, then, is the first Protocol as it was written. We pause to remark, however, that if the international bankers of the world are represented by Jews entirely out of proportion to their numbers in population and, therefore, if the international bankers who issue, regulate and withdraw money from circulation are greatly



FROM THE TOWER

responsible for the depressions which have occurred in the world—then it is high time that this weapon of monetary control be taken entirely from their hands because, through this monetary control, every other control is rendered possible for them.

SOCIAL JUSTICE takes this opportunity to question the wisdom of the *B'Nai B'Rith Magazine* in its July, 1938 issue wherein it prints a letter from Ben Barbstein of St. Joseph, Missouri, to the effect that *"the cure for anti-Semitism is not in the attainment of perfection by its victims (namely, the Jews) but in the destruction of the power of those who are spreading the virus."*

As we print this first Protocol we would advise Mr. Barbstein that Jews, like Christians, should endeavor to perfect themselves and even should oppose the upper strata concentrators of wealth who are inviting so much criticism against their race. They can never uproot anti-Semitism by endeavoring to destroy the power of those who, unfortunately, are nursing that evil. They must, first of all, perfect themselves.

THUS, Procotol No. 1:

. . . "What I am about to set forth, then, is our system from the two points of view, that of ourselves and that of the goyim, i.e., non-Jews . . .

"Political freedom is an idea but not a fact. This idea one must know how to apply whenever it appears necessary with this bait of an idea to attract the masses of the people to one's party for the purpose of crushing another who is in authority. This task is rendered easier if the opponent has himself been infected with the idea of freedom, so-called liberalism, and, for the sake of an idea, is willing to yield some of his power. It is precisely here that the triumph of our theory appears; the slackened reins of government are immediately, by the law of life, caught up and gathered together by a new hand, because the blind might of the nation cannot for one single day exist without guidance, and the new authority merely fits into the place of the old already weakened by liberalism.

"In our day the power which has replaced that of the rulers who were liberal is the power of Gold. Time was when Faith ruled. The idea of freedom is impossible of realization because no one knows how to use it with moderation. It is enough to hand over a people to self-government for a certain length of time for that people to be turned into a disorganized mob. From that moment on we get internecine strife which soon develops into battles between classes, in the midst of which States burn down and their importance is reduced to that of a heap of ashes.

"Whether a State exhausts itself in its own convulsions, whether its internal discord brings it under the power of external foes—in any case it can be accounted irretrievably lost: it is in our power. The despotism of Capital, which is entirely in our hands, reaches out to it a straw that the State, willy-nilly, must take hold of: if not—it goes to the bottom . . .

"Is it possible for any sound logical mind to hope with any success to guide crowds by the aid of reasonable counsels and arguments, when any objection or contradiction, senseless though it may be, can be made and when such objection may find more favor with the people, whose powers of reasoning are superficial? Men in masses and the men of the masses, being guided solely by petty passions, paltry beliefs, customs, traditions and sentimental theorism, fall a prey to party dissension, which hinders any kind of agreement even on the basis of a perfectly reasonable argument. Every resolution of a crowd depends upon a chance or packed majority, which, in its ignorance of political secrets, puts forth some ridiculous resolution that lays in the administration a seed of anarchy.

"The political has nothing in common with the moral. The ruler who is governed by the moral is not a skilled politician, and is therefore unstable on his throne. He who wishes to rule must have recourse both to cunning and to make believe. Great national qualities, like frankness and honesty, are vices in politics, for they bring down rulers from their thrones more effectively and more certainly than the most powerful enemy. Such qualities must be the attributes of the kingdoms of the goyim, (Gentiles) but we must in no wise be guided by them.

"Our right lies in force. The word "right" is an abstract thought and proved by nothing. The word means no more than: Give me what I want in order that thereby I may have a proof that I am stronger than you.

"Where does right begin? Where does it end?

"In any State in which there is a bad organization of authority, an impersonality of laws and of the rulers who have lost their personality amid the flood of rights ever multiplying out of liberalism, I find a new right—to attack by the right of the strong, and to scatter to the winds all existing forces of order and regulation, to reconstruct all institutions and to become the sovereign lord of those who have left to us the rights of their power by laying them down voluntarily in their liberalism.

"Our power in the present tottering condition of all forms of power will be more invincible than any other, because it will remain invisible until the moment when it has gained such strength that no cunning can any longer undermine it . . .

"The result justifies the means. Let us, however, in our plans, direct our attention not so much to what is good and moral as to what is necessary and useful . . .

"It is necessary to have regard to the rascality, the slackness, the instability of the mob, its lack of capacity to understand and respect the conditions of its own life, or its own welfare . . . The might of a mob is blind, senseless and unreasoning force ever at the mercy of a suggestion from any side . . . Members of the mob, upstarts from the people even though they should be as a genius for wisdom, yet having no understanding of the political, cannot come forward as leaders of the mob without bringing the whole nation to ruin . . . A people left to itself brings itself to ruin by party dissensions excited by the pursuit of power and honors and the disorders arising therefrom . . .

"It is only with a despotic ruler that plans can be elaborated extensively and clearly in such a way as to distribute the whole properly among the several parts of the machinery of the State; from this the conclusion is inevitable that a satisfactory form of government for any country is one that concentrates in the hands of one respon-

See PROTOCOLS page 6

NATIONAL WEEKLY

Social Justice

Founded 1936 by Father Coughlin

Rev. Chas. E. Coughlin, LL.D.

EDITORIAL COUNSEL

(By Permission of His Superior)

Published by The Social Justice Publishing Co.

16 PRINCIPLES OF SOCIAL JUSTICE

Liberty of conscience and education.
Just, living, annual wage.
Nationalization of important public resources.
Private ownership of all other property.
Control of private property for public good.
Abolition of Federal Reserve Banking System and establishment of a government-owned Central Bank.
Restoration to Congress of its sole right to coin and regulate the value of money.
Cost of living maintained on an even keel.
Cost of production plus a fair profit for the farmer.
Labor's right to organize.
Recall of non-productive bonds.
Abolition of tax-exempt bonds.
Broadened base of taxation on basis of ownership and capacity to pay.
Simplification of government and lower taxes.
Conscription of wealth as well as men in event of war.
Sanctity of human rights preferred to sanctity of property with government's chief concern for the poor.

No Reds in U.A.W.

THE U. A. W.—the abbreviated name for the United Automobile Workers—is torn with strife.

Its president, the honest and efficient Homer Martin, has determined to free himself and his organization from the communistic activities which have characterized the short life of the Auto Workers union. Recognizing that 375 unauthorized, needless and destructive strikes are blamed upon the U. A. W., Mr. Martin has seized this opportunity to institute a purge.

Vice-presidents and minor officers in the U.A.W. had a set policy of instigating strikes merely to advance the prestige of the Communists. To this Martin called a halt. He has suspended "Dick" Frankensteen, a man greedy for political power, and one who has trafficked with the radicals.

He has expelled George Addes, a labor leader who boasted of his Catholicism, and whose heart was filled with Stalinistic procedures.

He has put out of office Wyndham Mortimer, a union officer who had the effrontery to sit down in labor's counsels with industrialists and try to convince them that the communistic pattern in Russia was superior to the American pattern at home.

Besides this, it is now learned on indisputable authority, that henceforth all known Communists, as well as their pernicious leftist stooges, *will be denied membership in the Automobile Workers' union.*

This means that all apostles of destruction will be expelled: no more will be permitted to enter.

Henceforth, the definite policy of the U.A.W. will be to bar from membership any person aiding or abetting Communism in any capacity whatsoever!

This is the first time that any such definite American action has been taken by any labor union. It means that from now on the U.A.W. will be the standard bearer in the fight for Christian society and sound Americanism within the C.I.O.

SOCIAL JUSTICE takes a pardonable pride in its own part in 'fumigating' the U.A.W. This paper was first to disclose the activities of Communists within the C.I.O. The early campaign of Father Coughlin against Red leaders in the union is bearing fruit. SOCIAL JUSTICE will not rest until the rest of the C.I.O. is similarly cleansed, or removed from the American labor picture.

Moreover, SOCIAL JUSTICE takes equal pride in congratulating Homer Martin and other officers of the U.A.W. supporting him, for their courageous action on behalf of American working men and sound Americanism.

Meanwhile, John L. Lewis, whose mouth is ordinarily filled with a flood of words, appears before the American public with a mouth parched as dry as a Sahara desert. He has not one word of praise for Homer Martin. By his silence he is playing politics with the poisoned propaganda which was spread by the Red leaders in the U. A. W.

John L. Lewis, challenged to take sides between Americanism and Stalinism, kept hands off. In this instance, his 'diplomatic' silence will be his death warrant as a leader of labor.

Communism Can't Stand Daylight

EVERY Communist in New York City is being assigned to a house-to-house canvass, and every Catholic resident is to be handed a pamphlet containing Earl Browder's recent convention *"Message to Catholics."*

According to the party's instructions, each Communist worker must list the name of every person seen, the questions asked and the answers given, and turn this information in to his Communist party unit. There will then be a "follow up" to all Catholics showing an anti-Communist attitude.

The pamphlet, which reproduces Browder's proffer of the left hand of fellowship to Catholics, carries an "Introduction" by the National Committee of the Communist Party in the U. S. A. By characteristic misquotation and distortion, the party pamphleteers lift innocent quotations from Catholic leaders, and present these persons as inferentially favorable to the cause of Communism.

To Catholic Christians of New York City the Communists present their introduction in this fashion:

"Early in 1936 the Communist Party of France sent forth a wholehearted appeal for a brotherly alliance and a mutually respectful collaboration between Communist and Catholic workers.

"For over two years the important repercussions resulting from this affirmation of our good intentions have strengthened the French People's Front. The French democracy, menaced on the twin frontiers of Nazi Germany and its border that meets Franco's Spain, was happy over the inner harmony that resulted from this collaboration of the millions of Catholic democrats at home."

Then bidding for a similar friendship in America, the party goes on to say:

"In the United States the Catholic workingmen, from the beginnings of trade unionism, through the bitter struggles of the Molly Maguires in the mines, through the railroad, steel and textile strikes have been among the staunchest fighters for the economic and civil rights of our people. From the poor homes of Catholic immigrants came the Fosters, the Mooneys and the McNamaras."

At the same time New York Communists have been instructed NOT TO VOTE THE COMMUNIST TICKET. Instead, their ballots are to be cast for the American Labor party and such other "liberal" candidates indicated by the "party" at election time.

Orders to "get" Congressman John J. O'Connor, chairman of the House Rules Committee, now objectionable to President Roosevelt, and a candidate for re-election from New York's 16th district, have also gone out to every unit of the Communist party. The same treatment is accorded State Senator McNaboe, who heads a legislative investigation of Communism.

Communism cannot withstand the daylight. Always, it must mask its true identity and work in dark and secret ways to bore from within the guise of respectability. It professes internationalism, in order to support the violent nationalism of Stalinist Russia. In America it drops even its own identity to campaign as a "liberal democratic front." Within the ranks of labor it works through non-Communist "stooges"—Catholic labor leaders preferred—and functions as a "unity" faction in order to fool the laboring man. Daylight—in other words, FACTS — are fatal to the Communist.

Protocols

Continued from Page 5

sible person. Without an absolute despotism there can be no existence for civilization which is carried on not by the masses but by their guide, whosoever that person may be. The mob is a savage and displays its savagery at every opportunity. The moment the mob seizes freedom in its hands it quickly turns to anarchy, which in itself is the highest degree of savagery . . .

"Our countersign is—Force and Make-believe. Only force conquers in political affairs, especially if it be concealed in the talents essential to statesmen. Violence must be the principle, and cunning make-believe the rule for governments which do not want to lay down their crowns at the feet of agents of some new power . . . we must not stop at bribery, deceit and treachery when they should serve towards the attainment of our end. In politics one must know how to seize the property of others without hesitation if by it we secure submission and sovereignty.

"Far back in ancient times we were the first to cry among the masses of the people the words *"Liberty, Equality, Fraternity,"* words many times repeated since those days by stupid poll-parrots who from all sides round flew down upon these baits and with them carried away the well-being of the world, true freedom of the individual, formerly so well guarded against the pressure of the mob. The would-be wise men of the goyim, the intellectuals, could not make anything out of the uttered words in their abstractness; did not note the contradiction of their meaning and inter-relation; did not see that in nature there is no equality, cannot be freedom; that nature herself has established inequality of minds, of characters, and capacities, just as immutably as she has established subordination to her laws; never stopped to think that the mob is a blind thing, that upstarts elected from among it to bear rule are, in regard to the political, the same blind men as the mob itself, that the adept, though he be a fool, can yet rule, whereas the non-adept, even if he were a genius, understands nothing in the political—to all these things the goyim paid no regard; yet all the time it was based upon these things that dynastic rule rested; the father passed on to the son a knowledge of the course of political affairs in such wise that none should know it but members of the dynasty and none could betray it to the governed . . .

"The words *'Liberty, Equality, Fraternity'* brought to our ranks, thanks to our blind agents, whole legions who bore our banners with enthusiasm. And all the time these words were canker-worms at work boring into the well-being of the goyim, putting an end everywhere to peace, quiet, solidarity and destroying all the foundations of the goya States. As you will see later, this helped us to our triumph: it gave us the possibility, among other things, of getting into our hands the master card—the destruction of the privileges, or in other words of the very existence of the aristocracy of the goyim . . . On the ruins of the natural and genealogical aristocracy of the goyim we have set up the aristocracy of our educated class headed by the aristocracy of money."

Having read the First Protocol, ponder upon the words with which I introduced this article. To repeat them in other phrases, let it be remembered (1) that if some Jews composed the Protocols and conceived the conspiracy against civilization, all Jews certainly are not implicated in the conspiracy; (2) that if there is a conspiracy, it is illogical to attribute it to Jews alone, because there are conspiring gentiles as well as conspiring Jews; (3) that there are good and bad among all nationalities; (4) that it is high time for good Jews to repudiate such radical and loose statements which are accredited to such Jewish papers as the *Jewish World* of March 15, 1923.

Father Coughlin

The Week in the Nation

LABOR

Martin Leads Fight on Lewis

As Homer Martin, president of the United Auto Workers Union, drove forward with his anti-Communism program this week, it became increasingly apparent that the regime of John L. Lewis as head of the C.I.O. was drawing to a close.

Lewis threatened to intervene in the strife-torn U.A.W. but desisted on the challenge of the Martin side, which maintained that the U.A.W. is able to settle its own disputes, without interference by Lewis, or by the C.I.O.

The dispute in the U.A.W., second-largest affiliate of the C.I.O., is between the Communist faction, represented by the five suspended U.A.W. officers—Wyndham Mortimer, George Addes, Walter Wells, Richard Frankensteen and Ed. Hall—and between the American faction, marshaled under Martin.

"I will run a labor union, but I will not run a Soviet union." In these words Martin stated his purpose as he pledged himself and his administration to rid the International Union of the Communists who have threatened its complete disruption.

Outlook

Martin's uncompromising stand against Communism in the U.A.W. is hailed by labor leaders as the most promising gesture in C.I.O.'s entire history. Worm-eaten by activities of irresponsible Reds, the entire C.I.O. structure is in danger of toppling unless the purge of "C.P.'s," as Communist party members are known in labor circles, is continued not only in U.A.W., but in steel, mines, transport, shipping and other diversified industries organized under the vertical union system.

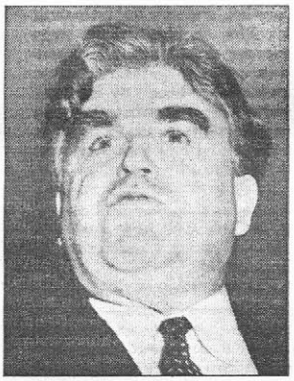
The situation in the U.A.W. is the same as that confronting every C.I.O. union and local. When organization work was undertaken two years or more ago, "C.P.'s" flocked to the cause. They were given the benediction of John L. Lewis, who welcomed any support. Trained Communist organizers were enlisted to bundle the workers into locals; group the locals into vigorous unions.

When the organizing work had been done, the "C.P.'s" began their work of destruction—an essential under the Communist program. The auto industry, the rubber industry, steel, shipping, mines—all were plagued with wildcat sit-down strikes, calculated to bring disunity into the unions and thus discredit American leadership of the unions.

Lewis' Future

John L. Lewis, in accepting the support of Communists, indebted himself to them. They now are demanding their pound of flesh. Lewis, it is understood, is either unwilling or unable to declare his independence of this cancerous clique. If he is unwilling, it is because in the continued support of Communists he sees the way clear to complete domination of every C.I.O. union. This dictatorial position would enable him to pursue with an iron hand his acknowledged political hopes.

If Lewis is unable to free himself of Communists, it is because the leaders of Stalinism have forced themselves into positions of influence and now cast the evil eye over Lewis' future. It seems apparent, from the success of the Martin campaign against Stalinism in his own union, that the anti-Communist program will spread to other C.I.O. unions. In every instance the rank-and-file membership heavily is in favor of Americanism, as against Communism. This situation is particularly acute in the United Mine Workers, the Steel Workers Organizing Committee, the United Rubber Workers Union, and the transport and shipping unions. In the latter the issue is drawn clearly—Communistic leadership and American membership.



JOHN L. LEWIS, whose grasp on the C.I.O. is in danger as a Communist cleanup in the United Automobile Workers Union exposes red domination in the industrial union system's high command.

Red Power

Clarence Hathaway, of the Communists' National Committee, told Homer Martin he would be unable to throw the Reds out of the U.A.W. because they were too strong, and too deeply entrenched. With this information in his possession, Martin attempted to force Lewis to take a definite stand for or against Communism. Lewis, the artful dodger, refused to commit himself and thus inferentially threw his support to the Communist cause.

Upon the U.A.W., therefore, hinges the entire future history of the C.I.O. If Martin wins, the C.I.O. wins, and Lewis and Communism lose. If Martin loses, Communism wins the C.I.O. for Moscow.

Labor Act Abuses

The National Labor Relations Act, which was enacted three years ago, has been a notable asset of the C.I.O.; has, in fact, been accused of favoring the C.I.O. as against the American Federation of Labor.

This week leaders of the A.F.L. took up the call of their president, William Green, in demanding that the act's many abuses be eradicated. Green, addressing the 67th annual convention of the Glass Blowers' Association a fortnight ago, proclaimed that the act had been applied "in a way we never dreamed of," when it was drafted by A.F.L. leaders and Senator Robert Wagner in 1935.

Officials of the A.F.L. pointed out that John L. Lewis has taken much credit for the act's inception, at the same time using it to further his personal ambitions for power in politics and labor.

Rail Wage Cut

Representatives of the men who work the nation's railroads and the executives who direct their operations sat about a conference table in Chicago this week, hoping to arbitrate the carrier's demand that the workers accept a 15 per cent wage cut, and the workers' flat refusal to accept any cut.

Affected under the proposed cut are 900,000 "operating" and "non-operating" railroad employes, including trainmen, engineers, firemen, clerks, telegraphers, machinists, boilermakers, and others.

The railroads, in a precarious financial position, demand the cuts as part of an economy program calculated to save $250-million. The workers, represented by the various railroad Brotherhoods, protest logically that the financial crisis arises from mismanagement, and that labor should not be forced to bear the burden for mistakes of the operators.

If no settlement is reached, the National Meditation Board will step in to arbitrate. Upon failure of arbitration, a strike would be called.

ADMINISTRATION

Movie Trust Suit

By owning or controlling actors, actresses, equipment, directors and theaters, the nation's major motion picture production companies are able to exercise a monopoly over the cinema industry, a major factor in moulding the morals of the country.

By exercising this monopoly to the detriment of the nation's moral standards in the past, these companies and their owners and managers have gotten themselves into disrepute; indicated the immensity of the need for adequate control of this industry and its related parts.

By instituting a civil anti-trust suit against eight major movie companies, the Department of Justice has indicated it intends to wage a fight to break up monopolistic control of this industry. The suit, which charged that the concerns involved choked off free competition of independent producers and exhibitors, named; Paramount Pictures, Inc., Loew's, Inc., Irving Trust Co., New York, (receivers for Radio-Keith-Orpheum), Warner Bros. Pictures, Inc., Twentieth Century-Fox Film Corp., Columbia Pictures Corp., Universal Corp., and United Artists Corp.

The justice department's complaint filled 119 pages and alleged that the defendants operate such an efficient combination that effective competition is virtually eliminated. The suit, it was emphasized, is not a part of the monopoly investigation now being conducted in Washington.

Excused Will Hays, "czar" of the film industry: "The trade customs of the industry were born and have developed under unique and peculiar necessities never before encountered in commerce or law."

"90 Per Cent New Deal"

"There are three million people on work relief today, and incidentally, I think I know how they are going to vote." With this statement Harry Hopkins, director of the Works Progress Administration, headed up his answer to critics who have charged that the nation's W.P.A. voters were being coerced into supporting the New Deal.

Hopkins, remembered politically for his intervention in the Iowa primary against Senator Gillette who failed to toe the New Deal line on all measures, asserted that 90 per cent of W.P.A.'s dolesters would vote for President Roosevelt, and his New Deal administration.

The opposition, Hopkins charged "has no program of any kind, that I have heard of, for helping those in distress." He added that Glenn Frank, policy maker of the Republican party "might" formulate a policy, but that even such a program would not attract from the New Deal's 90 per cent total of W.P.A. votes.

But to those who have followed the course of politics in relief in the last two years, Hopkins' assertions of "blind faith" in the Roosevelt policies on the part of 90 per cent of W.P.A. seemed unbelievable. From time to time relief recipients have been reminded forcefully that only through "keeping their friends in power" could they be assured continuing relief.

Hopkins himself issued a strong suggestion to W.P.A. workers in Iowa by his interference in favor of Otha Wearin against Senator Gillette. His assistant, Aubrey Williams, told members of the Workers Alliance flatly to "keep their friends in power," and in other states the relief vote has been marshaled in other questionable ways.

Relief project foremen assertedly have been "dictating" vote selections to their men; complaints have been heard from many states, and Hopkins himself predicts that "further complaints will be heard from "most of the states" before the November elections.

CAMPAIGN

O'Daniel Triumphs

"Pass the biscuits, Pappy."

This slogan, which sold many barrels of flour for W. Lee O'Daniel of Texas, this week appeared to have assured him the governorship of the Lone Star state.

O'Daniel, taking part in his first political campaign, declared himself against all politicians; in favor of the Ten Commandments, and in favor of industrializing Texas. His campaign was supported by a hillbilly band and sound-truck color, the way Texas likes it. In the primary O'Daniel walked away from 11 rival candidates in a fashion that seemed to assure him the governor's chair.

Down to defeat in the Texas contest went Representative Maury Maverick, 100 per cent New Dealer who had the benediction and kind words of President Roosevelt. Defeated also was Representative Morgan Sanders, veteran leader of House affairs.

Defeat of Maverick bore out previous indications that the President's unprecedented political tour was to bear ill fruit. O'Daniel's success indicated a growing discontent with politicians as Texas knows them. His next hurdle, one that seems relatively easy to leap, is to defeat the Republican candidate in the November election.

O'Daniel, veteran flour salesman, brought into the campaign issues new to the voting public. His strongest affirmation was that he opposed "politicians—all politicians."

The Week in the News

AGRICULTURE

"Produce to Consume"

In Pullman, Wash. to address the 14th annual American Institute of Co-operation, Chris L. Christensen, director of the agriculture experiment station of the University of Wisconsin, struck at the basic fallacy of the New Deal's agricultural program, when he said: "No amount of argument will conceal the fact that in order to consume, we must produce."

Planned scarcity, he told his auditors, brings hardship on the public at large when it is undertaken as a policy by any group of considerable size. Then it ultimately reacts to the injury of the group it was intended to benefit.

"Reduced production inevitably means reduced consumption;" Christensen said. "Reduced consumption inevitably means a lower national standard of living."

Agriculture, he pointed out, is vitally concerned with industrial production, even if it doesn't always realize it. If industrial production falters, industrial income cuts the purchasing power of a great section of the nation. Agricultural production, meanwhile, continues on an even keel basis, with the result that a shrunken demand carries the price level downward. The New Deal method of meeting this situation, he reminded his audience, is to cut agricultural production in an effort to keep prices at an "artificial" level.

Christensen declared this is the wrong approach to the problem. He suggested that instead of cutting agricultural crops, an effort be made to increase industrial production. This at once would increase the national wealth, and raise the purchasing power of labor to the point where agricultural surpluses could be consumed.

Wheat Crop Slashed

Although farmers of the nation would be glad to try the system suggested by Christensen as an antidote for production limitation, there will be no such change of policy. This was emphasized in Washington, D. C. On the same day Christensen delivered his plea, Secretary of Agriculture Henry A. Wallace announced a 30 per cent slash of the nation's wheat acreage for the 1939 crop—a slash that will limit planting to 55-million acres.

The limited acreage proposed by Wallace is 25-million acres less than the total seeded this year, a total that will give the nation a near-billion bushel wheat crop, the largest since 1915. At the same time, Wallace announced that loans would be made on this year's wheat crop from the $100-million fund set aside by the Commodity Credit Corporation for this purpose. The loans will average between 59 and 60 cents per bushel—a figure greater than the market price.

Farmers will be protected under the loan arrangement. If the price rises above the loan level, they may sell on the open market and pay off their loans. If the price drops, they can tender their crop in full payment. Thus, it is seen, a drop in the wheat price would result in the piling up of great stores of wheat by the Government.

Co-operation Needed

The growing tendency of the nation's farmers to "let the Government do it"—a tendency encouraged by New Deal measures of farm relief—is dangerous and should be replaced by co-operation among the farmers themselves. This was the theme of an address delivered by S. D. Sanders, co-operative bank commissioner of the Farm Credit administration.

Sanders, addressing the American Institute of Co-operation on the same program with Christensen, said an "aggressive program of education in the objectives of co-operative marketing" must be instituted to counteract a trend toward the weakening of self-help arising from Government benefits received or promised.

The co-operative marketing system, farmers were told, requires the erection of a chain of grower-owned and controlled organizations which will bring living returns to the producer. Success of the system can be assured through: (1) Reducing costs at the point of production, (2) Stabilizing prices and marketing, and, (3) Securing and maintaining sufficient volume to make the undertaking worthwhile.

MOVIES

"Blockade" Red Propaganda

"Blockade," a blatant misrepresentation of the civil war in Spain with a deliberate glorification of the Reds, was produced and shown by the motion picture industry of America despite, and in defiance of, the protest of informed Christians.

As soon as the picture's cast was put into rehearsal in Hollywood protests were made and some "placating" changes announced by the producers. When a preview of the picture was held in Manhattan the charge of Loyalist propaganda was repeated, to which a film representative replied: *"That is true and Hollywood should be honored for it!"*

When a showing of the picture was announced by the Radio Music Hall the management received further protests, but Communist groups, not satisfied with counter requests, threatened to picket the theater unless the picture was shown. Three employes of *The Catholic Worker* carrying signs protesting the showing of the picture were attacked and beaten by a group of Reds who tore their signs to ribbons.

Once more, it HAS happened here.

"Father" O'Flanagan's Left-handed Tribute

Addressing an audience of Communist sympathizers in Detroit, "Father" O'Flanagan, sometimes referred to as the "ex-priest of Loyalist Spain," chided his hearers for a lusty round of boos at the mention of Father Coughlin's name.

"At least he is honest in his opposition to the C.I.O.," the speaker observed.

The ex-priest, who still wears a Roman collar, then warned his audience against Archbishop Mooney's seeming approval of the C.I.O., as "a trick to gain control of the organization."

FINANCE

Searchlight On The Moneychangers

Washington, D. C.—The United States Treasury Department announces that three of the largest United States lending agencies are arranging "to finance themselves." They are the Reconstruction Finance Corporation, the Commodity Credit Corporation, and the Export-Import Bank. The transactions of these agencies are to be taken out of budgeted expenditures and transferred to independent accounts. By financing themselves, is meant that they will borrow directly from the Federal Reserve Banks and insurance companies instead of borrowing from the Treasury. These borrowings will not show in the public debt of the Treasury. Thus, the true total of expenditures and of the national deficit can be easily concealed.

The official Treasury explanation of the change was that it was "to simplify the daily Treasury statement and to eliminate confusion and misunderstanding concerning the effect of such corporations' transactions on the Federal budget, particularly in cases where the Treasury acts only in the nature of a depositary of the funds derived by the corporations from the sale of their own obligations on the market."

* * *

New York, N. Y.—Another echo of the bitter battle for control of the Alleghany Corporation, which controls the Chesapeake Corporation, was heard when Allan P. Kirby, a Wilkes-Barre, Pennsylvania, business man blasted the Guaranty Trust Company with charges of "callousness toward the public interest."

Kirby's statement charged "complete disregard for the stockholders and attempting to seize control of the Chesapeake and Ohio Railroad. The Guaranty Trust Company and the Morgan Company have no direct ownership whatever in the C. & O. Their interests lie in large banking accounts, financing profits, and agency fees. The callousness of these two great banking institutions in this situation is difficult to understand particularly so in view of the fact that Guaranty and Morgan were the original sellers of the Alleghany securities."

It really shouldn't surprise Mr. Kirby that the banking system and the larger ones especially are "callous." Society has everything; the banks have nothing, yet we go through the farce of borrowing from them instead of the government issuing money. Since practically all of our money comes into existence as loans, it carries interest. Every person who uses money is thereby forced to pay an invisible tax to people who have done nothing to earn it. Those who perpetuate this racket and surreptitiously bleed the American people are more than "callous." They are guilty of the slickest kind of robbery ever invented. It is a money trap in which the people are forced to place their property as collateral to create our medium of exchange, debt money, and then, usually, lose their property in the operation.

This debt-money or bank check money is banker-manufactured money. By controlling at will the volume of this money the bankers control the value of all money. Congress has abdicated to them its constitutional function to control the value of money.

POLITICS

Purge Failure

As President Roosevelt and his party of political campaigners floated in the S. S. Houston on a fishing cruise off the Pacific coast, it became apparent that the President's purge trip across the nation largely was a failure.

The purge tour was an integral part of the purge which began June 6 in the Iowa primary. It was unprecedented. No previous president ever had spanned the nation in such a fashion for the purpose of hand-picking candidates favorable to his administration.

For nine days President Roosevelt smiled his way across the country in a special train that literally was a Roosevelt bandwagon for candidates to climb on. The way for the tour had been paved in Fireside Chat No. 13—another item in the purge plan—in which the President asserted his right to interfere in the primaries where there was a choice between a "liberal" candidate, and a "copperhead," the liberals to be selected arbitrarily by the President.

But, just as the purge failed in Iowa, where Senator Guy M. Gillette won out over Representative Otha D. Wearin, picked by son James and W.P.A. administrator Harry Hopkins, so the entire purge tour lost much of its effectiveness when it became obvious to the President that a great section of the nation did not share his hostility against individuals whose only sin was that of partial opposition to Roosevelt policies.

Indiana Follows Iowa

In Indiana Senator Van Nuys, scheduled for the purge axe for opposition to supreme court packing and other measures, was renominated unanimously by acclamation. This, it is believed, quelled the Roosevelt aggressiveness for further political executions. Thus the President withheld attacks believed to have been intended for Clark in Missouri, Adams in Colorado, and McCarran in Nevada.

Instead of boldly attacking those accused of conservatism, the President on his tour concerned himself solely with referring guardedly to "my friend" Senator So and So. The "friends," by a strange coincidence, were those who went full length in their support of the New Deal.

C. I. O. Blacklist

Among the left-wing organizations holding a handful of hair on the New Deal head is the C.I.O., through its generalissimo John L. Lewis, who contributed half a million dollars of his union's funds to the 1936 Democratic campaign, and constantly asks full return for value received.

Through "Labor's Non-Partisan League," C.I.O. vote machine, Lewis and his associates revealed a blacklist of 40 members of Congress whom it would oppose for re-election. They thus were listed for opposition to the wage-hour bill, for support of the A.F.L., or for political acts considered hostile to the C.I.O.

FIAT MONEY *in* GUERNSEY

by James P. Fitzgerald

The Story of How a Little English Channel Island Financed Itself Out of a Depression, by the Circulation of Interest-Free Government Notes, Needs to be Better Known in America. Guernsey Offers the Classic Example of the Blessings of Prosperity Possible Under a Debt-Free Government Money System.

A view of Moulin Hull Bay at Guernsey.

ONE OF OUR abler economists once wrote that "the history and experience of the Guernsey Islanders should be read by every voter in America."

A not inconsiderable number of economists have scarcely heard of Guernsey Island, and those who know its history and experience with paper currency have altogether missed the tremendous significance of the historic incident.

It is not enough to know the facts about Guernsey; we must also understand the conclusions that necessarily follow. It is my purpose in these articles briefly to narrate the financial story of Guernsey Island in the early nineteenth century, and to indicate the only reasonable conclusions that may be drawn.

In 1814, Guernsey, one of England's Channel Islands, was in a state of financial bankruptcy and physical disintegration. The public debt amounted to nearly $95,000, while the annual revenue, after interest and administrative expenses had been deducted, was a mere $3,000! Besides, the money in the Island consisted almost exclusively of French and English coins, badly worn and sometimes spurious. The notion, moreover, of a bank at this time apparently occurred to no one in Guernsey.

Physically, there was even peril of large tracts of the Island being inundated, so decayed were some of the sea walls. To repair them would mean an expense of $50,000 which the neighboring parishes could not afford. But the sea walls were just one of many objects in sore need of repair. The roads leading to St. Pierre, the principal port, were ruts 4½ feet wide, unpaved and treacherous. Carriages rarely traversed them; in fact there was not a four-wheeled carriage in all the Island. St. Pierre itself could not boast a road wider than 7 feet, and even then the lofty buildings on both sides gave one the ominous impression of a canyon. Sometimes, especially on Saturdays, as many as twenty carts would be lined up outside St. Pierre waiting for the outcoming traffic to cease.

Naturally this condition led to the emigration of laborers who were out of work, as well as of the wealthy who could not find in the Island the comforts and conveniences they desired.

THE government of Guernsey is largely independent. It has a parliament called the "States" elected from the parishes. The decisions of the States however, are subject to the Privy Council of Great Britain, to whom there is also the right of appeal.

Naturally, the first idea of the States was to increase the revenue. This they did in a small way by taxing the spiritous liquors that were consumed on the Island. But the first real step in the direction of economic recovery did not come until the Finance Committee recommended the issue of States' notes for improving the roads.

That was in 1815. The amount issued in one pound notes at that time was $20,000. These notes bore no interest, but circulated rapidly among the people. The result was an increase in business. So successful were they in fact, that in 1818 the States unanimously voted a new issue of notes to the amount of $6,250.

Again, in 1820, the States authorized an issue of $27,000 in notes for building a new market. The cause on behalf of a new market had been pleaded twice before, only to be defeated by the vote of the States. The market was completed in 1822 at a cost of $21,000. The net revenue from the renting of the stalls, moreover, far exceeded what had been anticipated, the actual net income being $3,040 for the first year.

Later in the year 1820, the States issued $20,000 in one pound notes in order to pay off the floating debt. A year later $2,900 more was authorized for buying a desired building next to the new market. In the same year, $22,500 in notes was voted to redeem an outstanding interest-bearing public debt.

In 1824, the States authorized $25,000 in one pound notes to pay off another interest-bearing debt. Two years later $50,000 in notes were issued for Elizabeth College, the parochial schools, and a portion for the neighboring Isle of Sark.

In 1827, the States committee brought in a proposal for widening and improving Rue de la Fountaine, an important street in St. Pierre. Without hesitation the States voted $55,000 for the improvements proposed. If there was one thing more than another that characterized Guernsey, it was the need of improvements, so that the States had no difficulty in finding reason for issuing in 1828 $42,500 more in notes, this largely for Elizabeth College, and in 1829, another $55,000 for street improvements. Finally, in 1834, when an epidemic of cholera threatened the community, the States granted an appropriation of $5,000 for preventive measures.

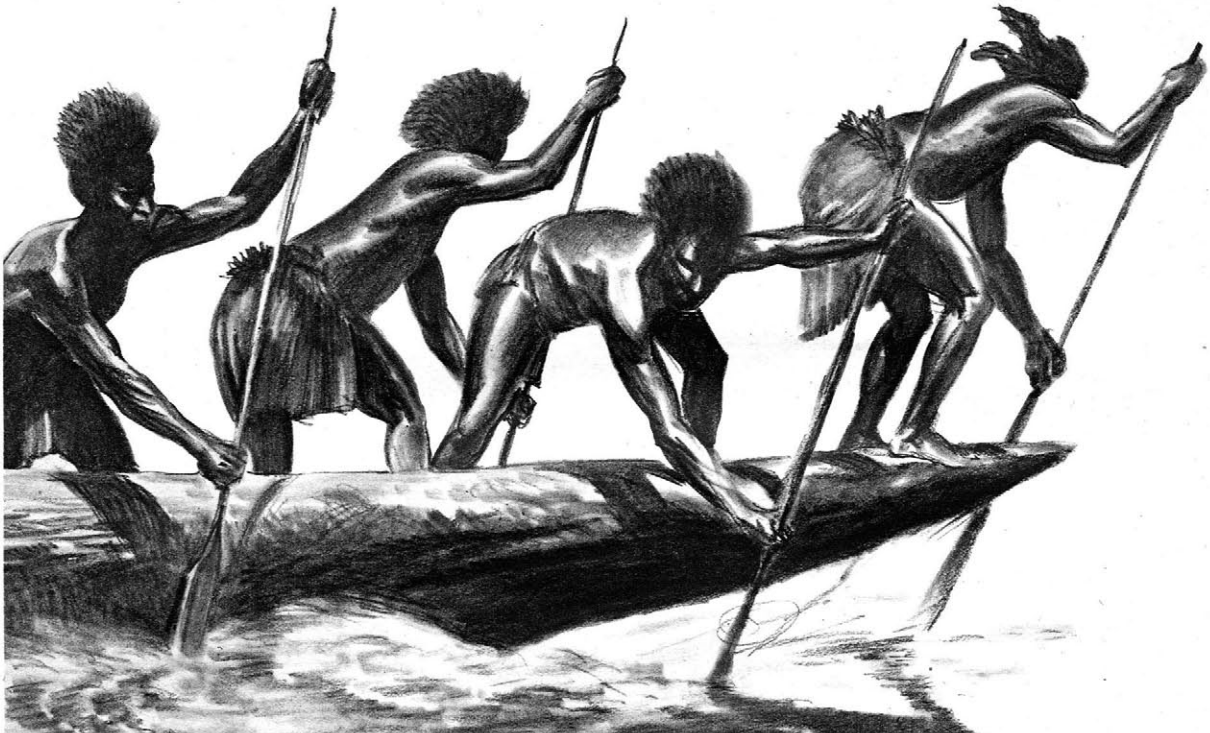
BRIEFLY that is the history of currency issues in Guernsey from 1815 to 1834. Approximately $400,000 in States' notes had been issued during that period, all of them non-interest bearing, all of them having, not a metallic basis, but rather the backing of the government itself. That these notes circulated rapidly is evident from many facts, but notably perhaps from the fact that a committee was directed in 1828 to print new notes for these that were outworn. The documents, moreover, prove that the people not only accepted the notes without the least hesitation, but eagerly awaited their issue.

What is there to show for the effects of this method of public financing? Well, first, the public debt was reduced from $95,000 to less than $45,000, while the revenue was raised from $3,000 to nearly $9,000 per annum. As for the more tangible public benefits, not only had old breakwaters, piers and quays been repaired, but new ones were built. Two streets in St. Pierre had been widened, paved and sewered, sixty-eight miles of good country roads had been laid, in addition to the building of the market house. Besides, in St. Pierre alone, 401 houses had been built since 1819 at an expense of over $1-million. *All this, mind you, without borrowing a single dollar, without printing a single interest-bearing bond!*

But the devil must have entered into the hearts of some on Guernsey Island, for rumblings of protest began to be heard about the year 1826. Two members of the Finance Committee objected to the issuing of the notes, but their protest was decidedly overruled. Nevertheless, the Guernsey Banking Company was established the very next year with Jean le Merchant, one of the objectors, as vice-president.

Now the devil is a persistent pest, and we have evidence of the fact in this, that the above mentioned objectors to the States' notes complained of the States' issues in 1829 directly to the British government. The complaint was made known to the States who replied to it with a remarkable letter written by Daniel de Lisle Brock, Bailiff. After reading that document one feels that the opposition in Guernsey must have been forever suppressed. But history teaches us that quite the opposite occurred.

NEXT WEEK—The Banker Enters Guernsey's Paradise.



The Story of The BELGIAN CONGO

by Ben Marcin

Ewing Galloway

White Sisters from the Convent teaching native mothers how to care for their babies.

PART THREE

The Societe Generale

An Industrial and Financial Octopus Completely Controlling the Sixteen Corporations Which Exploit the Rich Resources of the Congo, the Societe Generale is Indistinguishable in Its Powers From the Belgian Government.

KING LEOPOLD II of Belgium and Henry M. Stanley, the explorer, played major roles in the discovery and acquisition of the Congo, but it was left to the *Societe Generale* to exploit it to the fullest extent in much the same fashion as the British East India Company has bled India, only the one has had only a little over half a century, while the latter has been at work for more than two centuries.

What is this *Societe Generale* that so few people have heard about and whose name seldom, if ever, appears in English-speaking press? In our first article, we said that no one knows where the government of Belgium ends and the *Societe Generale* begins. That is true. It controls the issuance of money in Belgium and its bank notes are in circulation everywhere.

It was formed in 1822 as a joint stock bank, and its imposing marble palace on the Rue Royale is the nerve center that recognizes no geographic boundaries for it taps the world for its real wealth. It is the financial octopus that has one of the finest organizations in the world. Passingly, be it stated that the famous Deutsche Bank of Berlin is closely patterned after it. In addition to branches scattered throughout Belgium, it controls the potent *"Banque Pour l'Etranger,"* which is firmly

established in London, Paris, New York, Cairo and the Far East. The *Societe Generale* remains a private institution.

The guardians of this far-flung financial power are the money lords of Belgium. Chief among them are Jean Jadot, the governor, and his confrere, Emile Francqui. Jadot is the "J. P. Morgan of Belgium," and is the most powerful figure in that kingdom. He virtually controls the flow of the financial life of all Belgium. A graduate from Louvain University in engineering, at the age of 35 Jadot had complete charge of the construction of the railways of Cairo and Lower Egypt. After Leopold obtained the concession on the Peking-Hankow railway, he was sent there and in eight years completed one of the outstanding engineering projects in the Far East.

In 1905, Jadot was invited to join the *Societe Generale*. He organized with Leopold the *Union Miniere*, controlled with Belgium and British capital for the exploitation of the fabulously rich copper mines of the Katanga, which also abounds in coal, tin, zinc, and other minerals as well. In 1912 he became vice-governor of the Societe and the following year became governor which position he has held ever since, a position with the power of a czar, like Montagu Norman, of the privately-owned Bank of England.

Issac F. Marcosson in his book *"An African Adventure,"* describes him personally as follows:

"When you meet Jadot, you are face to face with a human organization tingling with nervous vitality. He reminds me more of E. H. Harriman than of any other American empire builder that I have met, and like Harriman, he seems to be incessantly bound up to the telephone. He is keen, quick, forceful and talks as rapidly as he thinks. Almost slight of body, he at first gives the impression of being a student for his eyes are deep and thoughtful. There is nothing meditative in his manner, however, for he is a live wire in the fullest American sense. Men of the Jadot type never climb to the heights they attain without a reason. In his case, it is first and foremost an accurate knowledge of every undertaking. He never goes into a project without first knowing all about it."

EMILE FRANCQUI stands second to Jadot. At fourteen, he was a penniless orphan. He joined the Belgian regimental school and became a sub-lieutenant. In 1885, just as Belgium was obtaining control over the Congo, Francqui was shipped there. After three years, he returned to Belgium only to return as second in command of the famous Bia expedition. Captain Bia died from smallpox and Francqui took charge. His epochal adventures were exceeded only by Stanley in the exploitation of the Congo.

When Francqui resigned from army life, Leopold recognized his abilities and commissioned him to obtain the Peking-Hankow concession. This he did, and there Francqui met Jadot. In 1901, Francqui again went to China to obtain the rich coal mines of Kaiping. He ran into fierce competition from the concession-hunters of Great Britain and Germany, but emerged victorious. It was here that he hired a young engineer, just fresh from America, by the name of Herbert Hoover, who was again to cross his path as director of the Belgium Relief Expedition of World War years.

During the war, Francqui was in complete charge of the relief activities of Belgium. For four years, his word was law and so efficient were his methods that even the High German Military Staff trusted him explicitly.

Marcosson (in his book mentioned above) says of him:

"Francqui is blunt, silent, aggressive. When Belgium wants something done she instinctively turns to him. In 1920, after the delay in fixing the German reparations embarrassed the country, and liquid cash was imperative, he left Brussells on three hours' notice and within a fortnight from the time he reached New York, a fifty-million-dollar loan had been successfully negotiated. He is as potent in official life as in finance for as Special Minister of State without portfolio, he is a real power behind a real throne."

Other economic giants of Belgium are Alexander Delcommune, Edmond Solvay, the industrial magnate, and Edward Bunge, the Antwerp merchant prince. They and their colleagues have been successful in obtaining vast wealth from the Congo, but the price has been awful.

THE *Societe Generale* has been the dominant factor in the life of the sixteen corporations that control the Belgian Congo. The Belgians have a weakness for naming their corporations with musical, but unwieldly combinations and as a result, for the purpose of saving time and because it is easier, many curious contractions have evolved. The Societe is the parent holding company.

Thus, the *Societe Nationale des Transports Fluvieux au Congo*, is known as "Sontra," controlling all river-steamers plying between Stanley Falls and Stanley Pool. The *Compagnie Commerciale et Agricole d'Alimentation du Bas-Congo*, which operates all the hotels, is commonly called the "A.B.C." The *Compagnie des Chemins de Fer du Congo Superieur aux Grands Lacs Africains*, which has the transportation monopoly from Stanley Falls to Lake Tanganyika and the mining country of Katanga, is mercifully shortened to the "Grand Lacs." The *Compagnie Geologique et Miniere des Ingenieurs et Industriels Belges* is always referred to as the "Geomines."

However, the name one hears most frequently is "Forminiere," which is a contraction of *Societe Internationale Forestiere et Miniere du Congo*. Jean Jadot still takes pride in the title of "President of the Forminiere." This concern has the concession on all mining in the southwestern part of Belgian Congo and is the fascinating story of America in the Congo.

Next in importance is the gigantic soap monopoly of the British soap king, then Sir William Lever, later known as Lord Leverhulme and his corporation is the *Huileries du Congo Belge*, known as the H.C.B.

The third of the great corporations in importance doing business in the Congo is the *Union Miniere*, which holds the concession for the developing the fabulously rich copper fields of the Katanga as well as coal, tin, zinc, and other minerals.

The day is gone when any concession may be had in the Congo. The *Societe Generale* has it all sewed up.

The fourth and final article in this series of History You Should Know will deal with these last three named corporations, the Forminiere, the H.C.B. and the Union Miniere and especially how our American financiers are part and parcel of the little-known Societe Generale for exploitation of natural resources of the Belgian Congo.

View in Stanleyville showing Hotel and Shops.

The Scriptural injunction to "love thine enemy" is often cited by Christians tolerant of Leftist trends. In their zeal to love their enemies, these religionists forget charity for their friends. In their solicitude to see that Communists get a "square deal" they neglect to defend Christ.

A Christian may not love the devil. Nor can a Christian make friends with Communism. That is misguided tolerance.

No Christian can be "neutral" in a war against the forces of Anti-Christ.

THE EDITOR.

For the COMMONWEAL

by Edward Lodge Curran, Ph. D.

IN HIS *"Spanish Rehearsal,"* a fair and forceful presentation of events in Spain, Arnold Lunn, the distinguished Englishman, quotes an amazing statement which he received from a distinguished Spaniard. Here is the exact wording of Mr. Lunn as found on page 204 of his splendid volume:

" 'I'm a Catholic but I'm violently anti-clerical,' a distinguished Spaniard recently remarked to me. 'All this trouble is due to the Church. The Church was so conciliatory to the Left, so anxious to work with the Republic, that it never gave Spain a clear leadership against the Red peril.' "

In other words, Mr. Lunn is recording the criticism which certain Nationalists have directed against certain members of the Spanish clergy for not clearly recognizing the Red menace and taking steps to prepare the Spanish people to resist it.

As Mr. Lunn points out, the blind attitude of certain members of the Spanish clergy *was due to the Church's desire to maintain peace and to cooperate with any supposedly decent government.* The tragedy, however, consisted in the fact that certain members of the clergy did not see the red handwriting on the wall. "The truth is," to quote Mr. Lunn's own words, "that the Church in Spain, like the Church elsewhere, has been prepared to co-operate with any government which guarantees freedom of worship and Christian education for the young." The mistake of those Spanish leaders who marked time with the Leftist government was a mistake of judgment and certainly not a mistake of the heart. They were color blind and not ideologically insane.

It is comforting to realize that the Catholic clergy of the United States of America are absolutely one in their recognition of the red menace in our midst and in their determination to protect our country against the details of the Spanish Tragedy. It is also comforting to feel that united with the Catholic clergy is the sincere section of the Protestant Ministry and the Jewish Rabbinate.

THERE are certain facts about the Spanish struggle which no amount of hypocritical pacificism or diabolical Communism can expunge. There is the fact, admitted by the Spanish government itself, that it is false to speak of the Red Loyalists as a Popular Front. The official figures of the 1936 elections given by the Spanish Red government are as follows:

Popular Front	4,356,000
Parties of the Right...	4,570,000
Centre	340,000

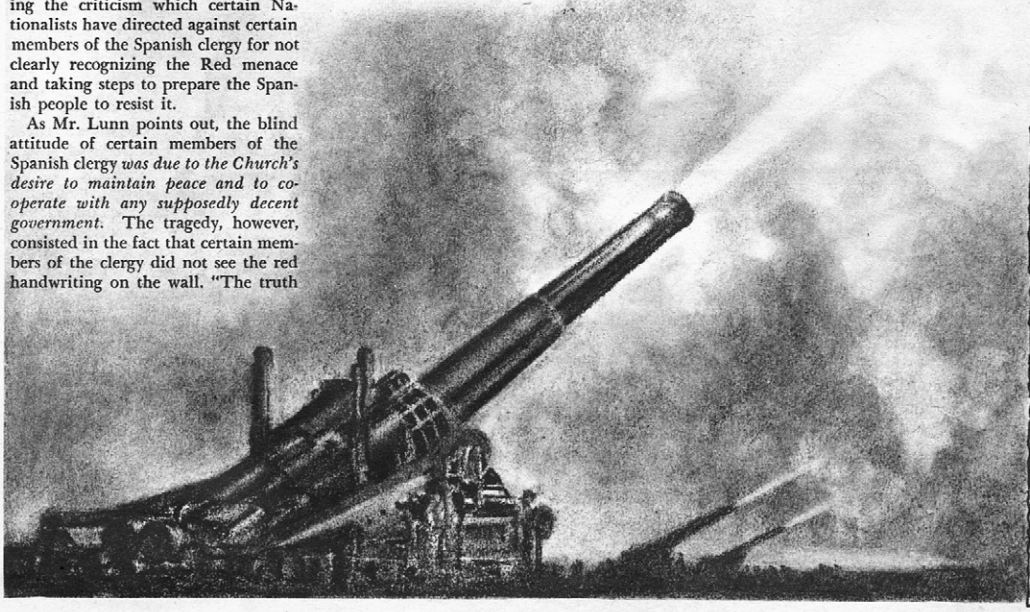
The Popular Front polled half a million fewer votes than its opponents. There is also the fact, to which former president Niceto Alcala Zamora has given eloquent testimony, that fraud and violence were utilized by the Reds to secure the number of votes accredited to them.

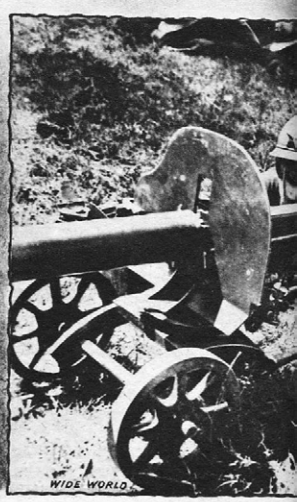
There is also the fact of 160 churches totally destroyed; 251 partially destroyed; 87 people injured; 269 killed; 10 newspaper offices destroyed; and 69 political and other organizational headquarters demolished immediately after the elections. It was Gil Robles who presented this balance sheet of facts in the Spanish parliament of 1936. It was Calvo Sotelow who, together with Gil Robles, protested against the wild disorder permitted in Madrid and throughout the provinces by the Red government which had forced its way into power.

There is also the fact that for months the Red bombers of the Red Loyalist government bombed open towns with utter barbarity and without a note of protest on the part of the so-called European and American statesmen who now weep copious and crocodile tears when General Franco bombs the military objectives of Barcelona and Valencia. There is also the fact that the Nationalist bombers have not bombed an open town in all their military operations. Their bombing expeditions have been confined to military objectives and to military objectives alone.

There is also the fact that Caballero, former Premier of Red Spain, proclaimed his objective to be the establishment of "Soviet Republics in the Iberian Peninsula." What Caballero's attitude towards liberty was can be judged from a speech made by the Spanish Lenin in 1934 and quoted on page 158 of E. Allison Peers' *"Spanish Tragedy."* Incidentally, Mr. Peers is an English Protestant.

"What is the use of liberty?" asked Caballero. "Is not the State by defini-





tion an absolute power? Certainly we Socialists and true Republicans are not going to be foolish enough to grant liberty if at the first opportunity it undermines the foundations of government." In Spain every Socialist is a Red. In Spain, Socialism and Communism are Siamese twins.

There is also the fact that a victorious Red Loyalist government means to destroy religion once and for all in the Spanish peninsula. The Reds themselves are witnesses to this fact. The following quotation is given by Mr. Lunn on page 193 of his *"Spanish Rehearsal,"* and taken from *"Solidaridad Obrera,"* of January 28, 1937, the red mouthpiece of the Regional Confederation of Labor in Catalonia and of the Spanish National Confederation of Labor.

"It appears that Alvarez del Vayo found himself obliged in the League of Nations to define the limits of our revolution. 'Spain will have,' he said, 'a social democracy and therefore have freedom of religion.' Admirable. We know the value of words used by diplomatists if spoken in Geneva meetings.

"Lenin said that religion was opium. He did not say enough. Opium stupefies, enervates. Little by little it robs man of his organic energies, but it does not go beyond animal psychology.

"We do not know up to what point we can speak of the 'freedom of religion.' . . . The 'freedom for evil' is an excessively liberal principle.

"If we do not allow the freedom of drunkenness, prostitution, suicide, must we allow fanaticism?

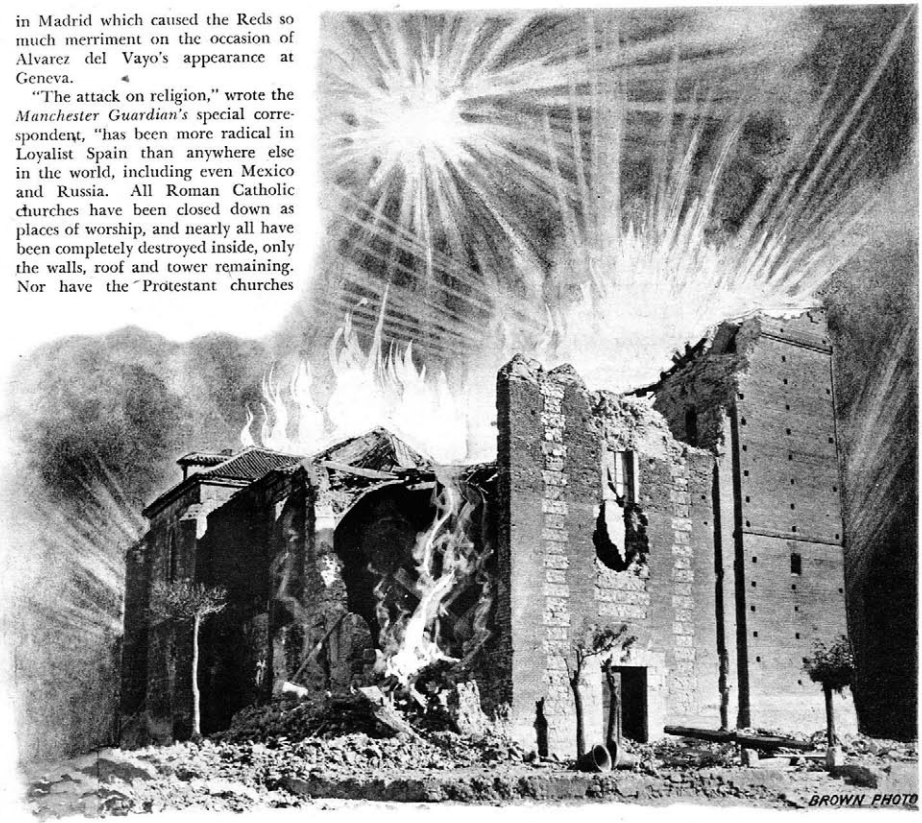
"It is enough to judge religion by the simple fact of its burnt churches. Not one remains standing, not an effigy remains intact. Hardly a shred remains. With all this they still have pretentions of returning to the Faith . . .

"This speech of Alvarez del Vayo with his kind of promise or compromise, that Spain will re-establish the Catholic religion, may have sounded very well in the League of Nations. It appears to have given tone to the discussion; but here in Spain it makes us smile."

IS ANYTHING more needed to prove the anti-God and anti-religious temper of the present Red Loyalist government in Spain? The Red Loyalists even smile at the speech of Alvarez del Vayo, their own representative to the League of Nations. They must also be smiling at the gullible representatives from other nations who swallowed the anaesthetic supplied them by del Vayo.

Six months later the *Manchester Guardian,* June 25, 1937, provided proof of the destruction of churches in Madrid which caused the Reds so much merriment on the occasion of Alvarez del Vayo's appearance at Geneva.

"The attack on religion," wrote the *Manchester Guardian's* special correspondent, "has been more radical in Loyalist Spain than anywhere else in the world, including even Mexico and Russia. All Roman Catholic churches have been closed down as places of worship, and nearly all have been completely destroyed inside, only the walls, roof and tower remaining. Nor have the Protestant churches escaped, with the exception (it would appear to be the only one) of the small German church in Madrid . . . The English church in Barcelona has been closed. The two non-conformist places of worship at Clot and Puebla Nueva have been burnt . . . "



When the Red Loyalists say they mean to destroy religion they mean it with a vengeance. The oil of their hatred has been poured on Catholic and Protestant churches alike. These are facts that American Protestants should reflect upon.

Offsetting these facts that are red with the bloodshed of their perpetrators, are certain facts on the Nationalist side which no third party can pass by with indifference or disdain. There is the fact that General Franco and the Nationalists are fighting for the preservation of Christian civilization against the godless tyranny of Moscow.

The desire of Franco to preserve Christian civilization includes the broad principle of religious liberty and toleration. Here, according to Mr. Lunn, is what Mr. Archibald Ramsay, a Presbyterian and a Member of Parliament, wrote in the *London Times,* July 28, 1937:

"I received today a categorical assurance from an unimpeachable source, and with General Franco's full authority, to the effect that under his regime complete toleration of religious practice and education is to be extended to Protestants in Spain as and when he can make this regulation effective.

"As a proof I am further informed by the same authority that the Protestant school and church in Salamanca have in the last week or two been handed back to Protestant hands and complete liberty of action extended to them."

Finally there is the fact that General Franco is fighting for social justice. On January 19, 1937 General Franco made the following proclamation in the course of his radio speech at Salamanca:

"This new (Nationalist) Spain will represent a great national family, one without masters or vassals, without poor or potentate. Social justice will be the basis of our new Empire, without destructive and suicidal class warfare, without meddlesome interferences from abroad that are so incompatible with our national dignity. We want a fraternal Spain, an industrious and working Spain, where parasites can find no lodging. A Spain without chains and tyrannies; a nation without destructive Marxism and Communism; a State for the people and not a people for the State."

FACED by these facts there can be only one attitude on the part of all those who believe in social justice and in the preservation of Christian civilization. *The Nationalist cause, and only the Nationalist cause, is the cause of social justice and Christian civilization in Spain.*

Every impartial visitor to Red Loyalist territory and to Nationalist territory has returned with sympathy for the Nationalists throbbing in his heart. After a long wait the Spanish Bishops who were in a position to weigh the facts proclaimed their Letter to the civilized world. The entire Catholic press of the United States has joined its sympathies to Franco and the Nationalists. The Cardinal-Archbishop of New York has announced the fact that he prays for Franco's victory. Father Coughlin, the great leader of Social Justice, knows that truth and social justice are in the keeping of General Franco and the Nationalists in Spain.

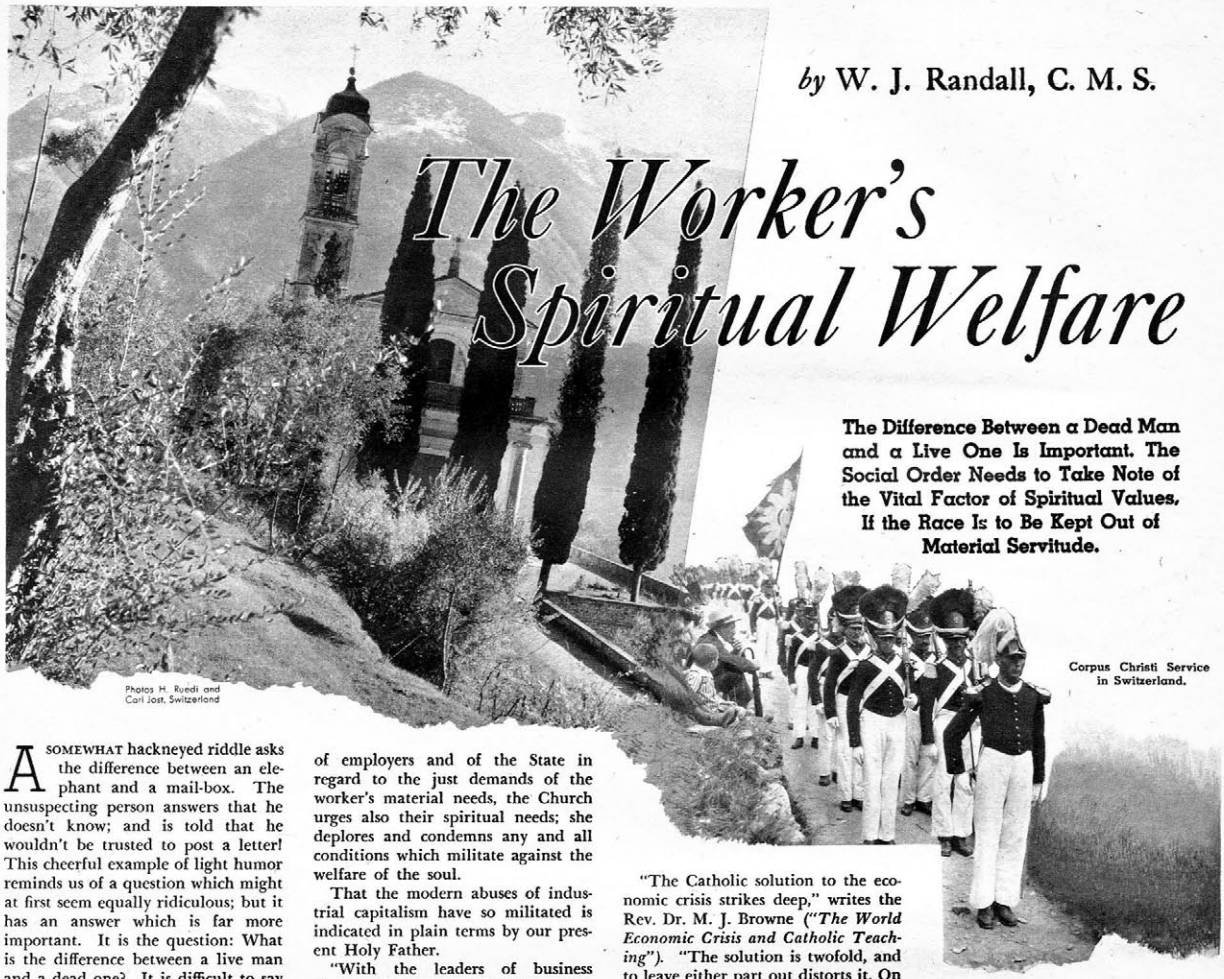
In the light of these facts only one judgment can be made concerning the recent editorial of *The Commonweal,* a New York magazine which recently advocated *a policy of positive impartiality concerning the Spanish issue.*

The attitude of the *Commonweal* towards the Spanish struggle is one of cowardly pacificism. The *Commonweal* is unfair when it refuses to distinguish between the Red Loyalist bombing of open cities and the bombing of military objectives, the only type of bombing indulged in by the Nationalists. It is not with the details of its pacificism that we are concerned. We are concerned with the fact that a magazine, at one time calling itself Catholic and then at another time calling itself secular, can be indifferent to the Red butchering of Catholic bishops and priests and nuns and men and women and children. We are astounded by the silence of the *Commonweal* in the face of General Franco's specific announcements about the regime of social justice which he has promised to establish. We are annoyed by the failure of the *Commonweal* to portray the happiness and the social justice which already exists in Nationalist territory.

If the *Commonweal* is a "Catholic magazine," then its pious refusal to grow indignant over the butcherings by the Reds and their destruction of religion warrants a boycott by every Catholic reader and advertiser worthy of the name. If the *Commonweal* is a secular magazine, as announced at its recent reconstruction, then it has merely gone over to the list of those journals in America which are so Left that they cannot see, even a millimeter of an inch, right of center.

In either case the *Commonweal* shows itself unfit for leadership in the printed word. Its impartiality is not positive. It is pussyfooting. It smacks of some of the pussyfooting in Spain which permitted the Reds to get into power. It smacks of the cowardice of those who ran away on the night that Christ was betrayed in the Garden of Gethsemani.

Christ said that those who were not with Him were against Him. In the Apocalypse is the following denunciation of those who would straddle an issue: "I know thy works, that thou art neither cold nor hot. I would that thou wert cold or hot. But because thou art lukewarm and neither cold nor hot, I will begin to vomit thee out of my mouth."



Photos H. Ruedi and Carl Jost, Switzerland

Corpus Christi Service in Switzerland.

by W. J. Randall, C. M. S.

The Worker's Spiritual Welfare

The Difference Between a Dead Man and a Live One Is Important. The Social Order Needs to Take Note of the Vital Factor of Spiritual Values, If the Race Is to Be Kept Out of Material Servitude.

A somewhat hackneyed riddle asks the difference between an elephant and a mail-box. The unsuspecting person answers that he doesn't know; and is told that he wouldn't be trusted to post a letter! This cheerful example of light humor reminds us of a question which might at first seem equally ridiculous; but it has an answer which is far more important. It is the question: What is the difference between a live man and a dead one? It is difficult to say what one should answer to a person who said he didn't know—except, perhaps, that he would never do as an undertaker. But anyone can see that there is a real and a very obvious difference; and anyone with a grain of sane philosophy knows what makes the difference. It is the possession or the non-possession of the life-principle called the soul.

Man possesses a rational, spiritual soul—that is what makes him a man. We are not concerned here to prove that, but to state it. So far, in dealing with Christian Sociology, we have been concerned directly with man's material needs, with his just demands regarding them. The spiritual, rational nature of man has been implied throughout; for without it there would be no duties, and no direct rights. But now we are to consider specially the spiritual welfare of the worker: the needs of his soul.

All through her history the Church has put in the foreground this fundamental fact – that man's soul is his most important possession. Therefore the needs of the soul are even more important than those of the body. For the soul is immortal; and at the resurrection of the same body, which has temporarily perished, the immortal soul will re-animate it and make it sentient again. In whatever position men and women find themselves, therefore, the Church's prior concern is for their spiritual welfare; although (as we have seen) she has every care for their bodily needs as well. And this concern for the spiritual well-being of her children extends to the worker in the world—follows him into the factory, the mine, the workshop, the office, and the professions.

Not content with urging the duties of employers and of the State in regard to the just demands of the worker's material needs, the Church urges also their spiritual needs; she deplores and condemns any and all conditions which militate against the welfare of the soul.

That the modern abuses of industrial capitalism have so militated is indicated in plain terms by our present Holy Father.

"With the leaders of business abandoning the true path," he writes, "it is not surprising that in every country multitudes of workingmen too sank in the same morass; all the more so, because very many employers treated their workmen as mere tools, without any concern for the welfare of their souls, indeed, without the slightest thought of their higher interests. The mind shudders if we consider the frightful perils to which the morals of workers (of boys and young men particularly), and the virtue of girls and women are exposed in modern factories; if we recall how the present economic regime, and above all the disgraceful housing conditions, prove obstacles to the family tie and family life; if we remember the insuperable difficulties placed in the way of a proper observance of the holy days . . . And so bodily labor, which was decreed by Providence for the good of man's body and soul even after original sin, has everywhere been changed into an instrument of strange perversion: for dead matter leaves the factory ennobled and transformed, where men are corrupted and degraded." (*The Social Order*, part III).

It is this state of affairs that we must seek to change, along with the conditions of injustice in the material order. In fact, the moral and spiritual reform is at the root of the other. "If we examine matters diligently and thoroughly," says the Pope, " we shall perceive clearly that this longed-for social reconstruction must be preceded by a profound renewal of the Christian spirit, from which multitudes engaged in industry in every country have unhappily departed. Otherwise, all our endeavors will be futile, and our social edifice will be built, not upon a rock, but upon shifting sand."

"The Catholic solution to the economic crisis strikes deep," writes the Rev. Dr. M. J. Browne ("*The World Economic Crisis and Catholic Teaching*"). "The solution is twofold, and to leave either part out distorts it. On the one hand it is not sufficient to exhort men to be patient and abstemious and honest if we do not endeavor to reform the system and guard against the abuses which encourage dishonesty, oppression and spoilation. But on the other hand we must not rely on a modification of the system alone . . . Pope Pius XI is quite explicit to the contrary. 'No leader in public economy, no power of organization will ever be able to bring social conditions to a peaceful solution, unless first, in the very field of economics, there triumphs moral law based on God and conscience.' "

In other words (to quote the Holy Father again): "Economic conditions can exercise the most vital and far-reaching influence upon the moral and religious life of the people." And hence, "in all well-constituted States it is a matter of no slight importance to provide those bodily and external commodities the use of which is necessary to virtuous action." But throughout it has to be remembered that these material externals will not in themselves procure real and true and lasting reform in the social order, "unless there triumphs, in the very field of economics, moral law based on God and conscience."

But "conscience" itself needs the basis of theism – acceptance of the Supreme Lawgiver. "How can there be guarantees of conscience," asks the Pope, "when all faith in God and fear of God have vanished? Take away this and with it all moral law falls, and there is no remedy left to stop the gradual but inevitable destruction of peoples, families, the State, civilization itself." (*Caritate Christi*, May, 1932).

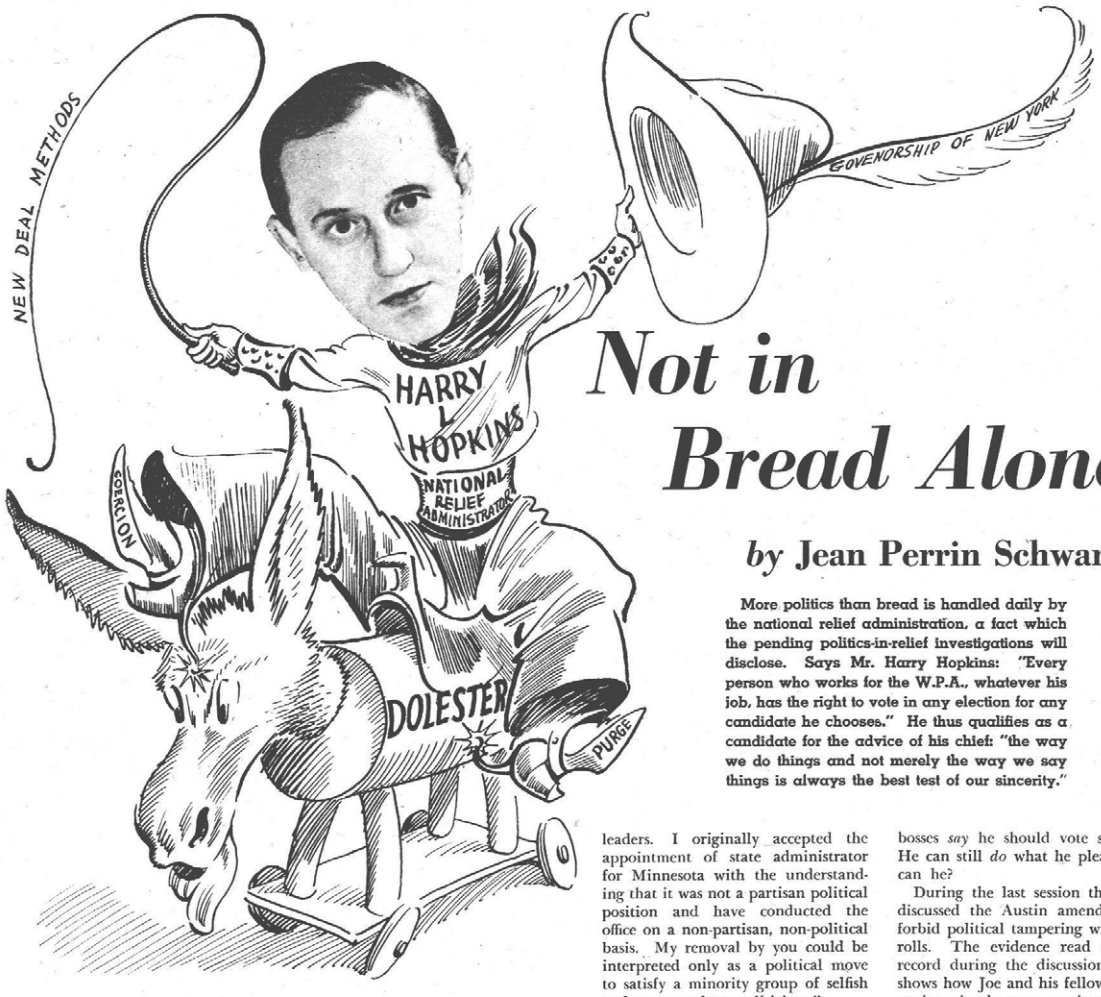
Granted, however, that the State and employers recognize the claims of God and of conscience, what are they bound to insure in the practical order? Fr. Joseph Husslein, S.J., sums up the essentials in his study entitled "*The World Problem;*" for which we take the following points as a conclusion (and we have also incorporated several points of our own):

(1) Physically – They must insure proper conditions of sanitation, safeguards against industrial accidents, and in general all those conditions consistent with human dignity.

(2) They must remove all conditions which threaten virtue: e.g., the employment of children by night and in questionable surroundings; the occasions of moral danger to girls and women.

(3) Religiously—They must install conditions which secure the worker his Sunday rest. (To which must be added, ideally, rest on Holy Days also). The Catholic worker must have time in which to assist at Holy Mass; the non-Catholic must have freedom to follow his conscience in the practice of religion. The Jew must be allowed the same freedom of his Sabbath. (It is noteworthy that the Jew often manages to obtain this effectively). In a word, the worker must be allowed time in which to put aside business and devote himself more intensely to God and the outward practices of religion.

The full attainment of such conditions will need a close approach to the old Guild system—at least in the principle of regarding men and women as destined for a supernatural end. Only in the light of such principle will man's dignity be assured, and his soul not given up to material servitude.



Not in Bread Alone

by Jean Perrin Schwartz

More politics than bread is handled daily by the national relief administration, a fact which the pending politics-in-relief investigations will disclose. Says Mr. Harry Hopkins: "Every person who works for the W.P.A., whatever his job, has the right to vote in any election for any candidate he chooses." He thus qualifies as a candidate for the advice of his chief: "the way we do things and not merely the way we say things is always the best test of our sincerity."

UNHAPPY is America's fugitive from starvation, the man with a job that is not a job—the worker on W.P.A. Take Joe Peters for example. Joe went on W.P.A., not because he visioned a great future in mastery of the pick and shovel—but because it was either $53 a month and food for his family, or nothing at all.

His only choice was between starvation and subsistence. No element of the political entered into it. By reporting for work he merely indicated his desire to remain alive a little longer, if the Government did not mind. Joe is typical of the three million who march in the nation's army of W.P.A., whose $53 (often it is less) a month job is no political junket. Personally he is anti-starvation and pro-existence; politically, he is for the "best"man. But voting, to him, has never been a matter of life and death.

Yet that is exactly what the W.P.A. administration is trying to make it—and it has been more successful in discrediting Federal relief than all our money in building it up.

According to Harry Hopkins—the man in the $5-billion saddle—the W.P.A. and other relief projects are simply New Deal weapons to force regimentative legislation in Congress and "liberal" victories at the polls. From the top administrator down to the man on the project, there is not one person but knows the significance of a neigh from this rider, who has practically succeeded in establishing within the frightened rank, a synonymity between starvation and anti-New Dealism. For not in bread alone doth the Hopkins administration deal, but with every word that proceedeth from the mouth of the voter.

WHEN Mr. Hopkins recently dismissed non-political administrator Victor A. Christgau as Minnesota W.P.A. head, residents of the Gopher State sought to "make something" of it, but the engineers in control of the W.P.A. machinery prevented everything more serious than a slight case of frothing at the mouth. The Minnesota fire started when Governor Elmer Benson asked Administrator Christgau to approve a new weed-pulling project that would employ 2,000 W.P.A. workers. Christgau refused on the ground that Benson was not nearly as interested in ridding the state of "creeping jenny" and "leafy spurge" as he was in selecting the 2,000 men for jobs just at primary election time.

Mr. Christgau was immediately called into conference with Mr. Hopkins who suggested that he resign as state W.P.A. administrator, accept a nice new position in Washington, and forever hold his peace. To which proposal Christgau replied, via Western Union:

"In re my conference last Tuesday morning with you at which you advised me of your intention to remove me as state administrator, and offered me an opportunity of accepting a position in Washington because of the constant demands made upon you by the Farmer-Labor party leaders. I originally accepted the appointment of state administrator for Minnesota with the understanding that it was not a partisan political position and have conducted the office on a non-partisan, non-political basis. My removal by you could be interpreted only as a political move to satisfy a minority group of selfish and unscrupulous politicians."

So the Minnesota official went over Mr. Hopkins, took his case to the President—and was fired!

As one St. Paul newspaper explained, the administrator was fired because "he refused to oblige Mr. Hopkins by allowing himself to be 'kicked upstairs.' He refused to be a party to this nauseous piece of practical politics and turned his back on the offer rather than seem to get an advantage out of it. In plain language, Mr. Christgau *was offered the bribe of a better job to put a false front of propriety on a shady deal,* and Mr. Christgau, with a higher sense of principle, refused to be bribed. There is plainly no place for such an official in a government service at a time when his office is to be prostituted to political ends."

When the national administration takes such an interest in "purifying" an already pro-New Deal state like Minnesota, it is only logical to assume—as Mr. Hopkins undoubtedly does — that the other state W.P.A. machines are well under control.

Scarcely had the ink publicizing the Minnesota situation dried on the nation's editorial pages, when Aubrey Williams, deputy Works Progress Administrator, addressing the Workers' Alliance of New York told them to keep their friends in power. Actually his audience heard him say: "Get out and work for your liberal friends."

BUT, you say, "this is just the talk of politicians. The W.P.A. man doesn't lose anything just because his bosses *say* he should vote so-and-so. He can still *do* what he pleases." Or can he?

During the last session the Senate discussed the Austin amendment to forbid political tampering with relief rolls. The evidence read into the record during the discussion plainly shows how Joe and his fellows on the project simply must get into politics just like "the boys."

The following letter from Anthony Barrett, Delaware county (Pa.) administrator of W.P.A., to the W.P.A. project engineer, typifies the manner in which applicants are selected—though it is rare that such matters are made available for the information of the curious public.

Mr. H. H. Ball
Project Engineer, W.P.A.
Drexel Hill, Pa.
Dear Mr. Ball:

I have your letter of December 9, regarding Robert S. Dugdale, 271 Coverly Road, Lansdowne.

From your point of view, Mr. Dugdale is not qualified for sewer work. Of course you look at it with the eyes of an engineer. I was just telling Mr. Green the other day, how I came to select the general foreman on the road project which is so highly regarded by the Works Progress Administration officials.

All those men have made good in a big way, but none of them could have qualified from an engineer's point of view. Not one had had previous experience as general foreman, nor practical experience as roadmen.

The fundamental rule that guided me in their selection was "A good party worker makes an excellent public servant."

If you analyze this you will see that the man who has the interest of his party at heart will do an excellent job for the party's sake.

Mr. Dugdale is a good party worker and I am sure that he will do a good

job, and I trust that you will be able to designate him as a foreman on some project in the near future.

Very truly yours,
(Signed) A. P. Barrett,
County chairman.

Then there is the case, not an isolated one by any means, of the W.P.A. timekeeper, Bruner by name, who went up and down on the jobs, collecting money from the workers for the Democratic campaign fund, sums of money which ranged from a dollar up—some of the foremen testified that they gave $50—and other amounts which were taken from the poor workers who were employed in the first place, only that they might be able to keep their families alive.

"Can any man," asks Senator Austin of Vermont who recorded much of the testimony, "deny a request for contribution, who is dependent upon the foreman or timekeeper or other official of W.P.A. on the job who comes around and says, 'I want a contribution of so much money from you'? The foreman, or other official, does not have to say anything to the man more than to call for the contribution, or hand him a card. The significance of the relationship drives the poor man. In other words, it is the use of intimidation and fear and coercion to deprive the beneficiaries of the Government of the fundamental freedom and right which we should secure to them."

William F. Gunther, general foreman, with a salary of $180 a month, 219 Huntly Road, Upper Darby, Pa., was interviewed and stated that he "voluntarily" contributed $50 to Ed Bruner during the lunch hour on the job, for the Democratic county campaign committee.

In each case, the witnesses hastened to explain that the contributions were entirely "voluntary." They had been forewarned!

David Baines, general foreman, 202 Ashby Road, Upper Darby, Pa., advised that he knew of no intimidation or coercion of workers. However, he did make a "voluntary" political contribution amounting to $5 to Ed Bruner "after working hours." He said he knew of no one else who was solicited by Bruner.

However, this one gentleman did solicit any number of men. Wallace B. Wilson, another "voluntary" contributor, said he paid his $10 to Ed Bruner in the W.P.A. office itself.

Men on the projects likewise have testified to the partiality of the so-called non-political administration of W.P.A.

Among the many affidavits was that of a colored man, William F. Rice. He first wrote to Governor Earle of Pennsylvania, and complained of the discrimination against him on what he thought was the ground of color, but it turned out to be a political discrimination. He says:

"On July 31, 1936, I received a letter from the main office of the W.P.A. in Philadelphia, signed by Mr. William E. Collier which I am also making a part of this affidavit and which reads as follows:

"'We would like to advise you that discrimination of any kind is not permitted on the Works Progress Administration projects, and we are requesting you to visit our office at your convenience in order that we may secure the full details of this particular situation from you and thereby be in a position to correct this condition if it does exist' and so forth.

"I asked Mr. Walker (the foreman) why I was sent to the pick and shovel gang, and he answered me with the question: 'Why don't you wear a Roosevelt button like the rest of the men on this job?'

"I answered: 'Because I am not a member of that party.' He then said to me: 'Well, if you are not a member of that party you go where I sent you.' I answered: 'I will not go unless you can give me a better reason.' He said to me, 'Well, then you are quitting.' I said: 'I am not quitting. If you do not want me on this project you will have to fire me.' He said: 'No, I will not fire you,' and I told him I would not quit. He then became angry and turned to the timekeeper, instructing him to give me a '403' which is a discharge slip."

Found in the affidavit of James Hewlett is this testimony:

"My boss on the W.P.A. project, Mr. Raglan, said to me two weeks ago, 'I see you are a Republican. We are going to get rid of all the Republicans around here.' He kept that up for several days afterward telling me that I was going to get fired.

"Yesterday after I got through with my work, I got into the truck to go home. The timekeeper, a man from Montgomery county whose name I do not know, said to me: 'You are laid off.' I asked him why, and he said: 'You will have to go to the office to find out.'" But he did not find out, for they would not even let him go up the stairs to the office."

In another affidavit, worker George Hartzell testifies that his foreman said to him:

"I know you are a registered Republican; to be frank with you, we cannot do anything for you unless you switch your politics and become Democratic. You certainly cannot expect a Democratic administration to take care of a Republican. There is no chance unless you do this."

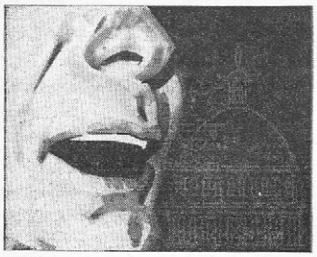
ALL of which may or may not make the remarks of David Lasser, head of the Workers Alliance, sound silly—the same David Lasser whose threatened march on Washington last year went "pfffft" after a week of worry for practically everybody in the capital but Mr. Hopkins, and who now aspires to displace Mr. Hopkins as spokesman for the W.P.A.

Lasser told the Congressional committee investigating relief in politics that, very "frankly, the W.P.A. workers are becoming nauseated by the hypocritical campaign in the press indicating that the W.P.A. workers are being coerced by the national administration." It almost reminds us of the son of a famous president who, when caught red handed with the goods, calmly retorted that he simply would not bother to dignify with a denial those awful, malicious rumors being circulated about him.

If the administration continues to extend its purge to the W.P.A. and reliefers, Mr. Hopkins will not be asked to dignify these reported actions by a denial—rather he will be obliged to explain or resign. Not that the New Deal high command is displeased with Spending Harry and his political maneuvers. He is doing exactly what they want him to do.

The objections are going to come, when they do, from disillusioned Senatorial investigators who once felt the joys of administration support, but now know only the pangs of its deprivation—and who are tired of paying this price for independence. They are going to come from the people's Representatives who are through with playing beggar that Mr. Hopkins might ride. They may even come from the dolesters themselves, if a sufficiently voluble number of them are relieved of their sole means of subsistence.

For that matter, the smoke arising from the scenes of the crime is becoming so thick that even the tender nostrils of the apathetic taxpayer should soon be able to sniff a suspicion of the fire being built under the poor dolester, who in addition to shouldering the humiliation of purposeless ditch-digging, is kept in constant fear of losing even that means of livelihood.



"Will the Gentleman Yield?"

Communists Want To "Guide" the New Democracy

By HON. JOHN J. O'CONNOR
Representative from New York

I TAKE this opportunity to respond, as a member of the Congress of the United States, to the broadcast of the proceedings of the tenth national convention of the Communist Party of the United States, held about 10 days ago in New York City.

I trust that the good sense of the American people will prevent the great majority from being deluded by specious appeals in behalf of "democracy" and "peace" which emanate from the leaders of an organization, dedicated to the revolutionary overthrow of all existing forms of government outside of Soviet Russia.

As the well-known commentator, Frederick William Wile, has said:

"Communism in the United States has just washed its face, put on a clean collar, splashed a bit of white and blue into its flag of red and generally dolled itself up to look as 100 per cent American as possible. That, at any rate, seems to be the impression they desire to put across to the incredulous people of this country.

"Their new constitution breathes 'devotion to democracy and the American principle of freedom.' But the American people must be shown. They well know what bait is.

"Mere incantation of the names of Jefferson, Paine, Jackson, and Lincoln will hardly suffice to convince the people of the United States that the aims of the party are not in fact subversive of our political institutions, our economic ideals, and our republican form of government."

However, it seems to me particularly important at this time that I should call your attention to some indisputable facts.

One outstanding fact is that Mr. Earl Browder, the spokesman for the Communist convention in the recent broadcast, wrote not long ago in his textbook, *"What is Communism?"* the following words:

"The revolution does not simply happen; it must be made. * * * The Communist Party, as the vanguard of the most conscious toilers, acts as their organizer and guide."

And he also wrote:

"Soldiers and sailors come from the ranks of the workers. They can be, and must be, won for the revolution."

And, in italics, he goes on to say: *"All revolutions have been made with weapons which the overthrown rulers had relied on for their protection."*

I venture to say that there is not much "democracy" and "peace" in those words. The blurb about "democracy" and "peace" is the Trojan horse of Dimitrov by which the Communists hope to sneak into political power in America with their real purpose hidden. More than that, we all know that actions are what count — not words.

The assembled delegates to the Communist convention in New York greeted with a tremendous ovation the naming of Joseph Stalin, dictator of Russia, to the honorary presiding committee. The Russian Communist Party was hailed as "Brother Party." That ovation was given in America—mind you! This tribute was to Stalin, the absolute master of the enslaved people of Russia. If anyone takes exception to the term "enslaved people of Russia," let me say this in answer: The peasants of Russia were invited by the Communist leaders of the Russian Revolution to divide the property of the large landowners, and take it into their own possession. But no sooner had the Communist leaders consolidated their power, than all the land which the peasants owned, in the first instance, and in their own right, and, in the second instance, what they had confiscated from the large landowners, were expropriated by the all-powerful Communist state.

In other words, every free farmer in Russia reverted to a state of serfdom, from which he had been released some 60 years ago by the action of even an autocratic Czar. That sounds extraordinary, but it is true. It is just a taste of Communist "democracy" in action—the brand of "democracy" they would foist on this country.

Let me point out to you another action of this Tenth National Convention of the Communist Party. It also gave a great ovation to the naming of George Dimitrov to the honorary presiding committee. Dimitrov is the executive head of the Communist International, an organization dedicated to the promotion of world revolution, the abolition of religion, and the complete confiscation of all private property.

Need I call your attention to the fact that these outstanding leaders of the Communist movement, who are honorary members of the presiding committee of this convention of the United States Communist Party held in New York, have democratically purged their organization of all who disagreed with Stalin by putting them before the firing squads of the Soviet Union, after extorting confessions through the terrors of indescribable tortures. That is democracy with a vengeance!

That is the sort of democracy some of our misguided citizens, in high and low places, are supporting.

Banks Fail to Expand Credit, Forcing U. S. Debt Up

By HON. H. JERRY VOORHIS
Representative from California

ALTHOUGH the banking system of the nation is virtually guaranteed by Government against failure, it enjoys at present a complete monopoly of the privilege of creating America's money. This monopoly is the more vicious in that it amounts not to a monopoly of any tangible thing which can be earned or produced, but rather to the monopoly of a privilege or prerogative, namely, the privilege of creating deposits or of expanding credit on the basis of fractional reserves. I make this statement not on my own authority but on the basis of the testimony of the highest monetary authority in the land—the Governor of the Federal Reserve Board, Mr. Marriner Eccles. In testifying before the Banking and Currency Committee of the House during hearings on the Banking Act of 1935 he spoke as follows:

"In purchasing offerings of Government bonds, the banking system as a whole creates new money, or bank deposits. When the banks buy a billion dollars of Government bonds as they are offered—and you have to consider the banking system as a whole, as a unit—the banks credit the deposit account of the Treasury with a billion dollars. They debit their Government bond account a billion dollars, or they actually create, by a bookkeeping entry, a billion dollars."

And again he said:

"Money is created in our present system by the banks loaning to corporations, to individuals, and to the Government."

At this point I wish to state flatly that there is no reason excepting outworn and dangerous custom and our own craven hesitation about laying patriotic hands on the golden calf of this credit monopoly which obstructs our own Government from creating money or credit to finance necessary public works in exactly the same manner as our Government now pays the banks for doing it. If the banks of this country possessed $4-billion of gold, for example, they would be privileged to expand upon it up to over $20-billion of credit. Why is our Government not similarly privileged? And if the banks of the country possessed the taxing power, they could, according to present practice, expand upon it to an incalculable amount of credit. Why, then, cannot our Government do so? I have asked this question of countless people, and never have I received any other reply except one to the effect that it is not a familiar practice and would not be understood.

But even the obvious injustice of permitting one group of businessmen, namely, the bankers, to hold in their hands the control of the fate of all other businessmen and of the nation generally might not be so bad if the banks would and could actually create in a continuous and orderly fashion the money which America needs to transact her business and keep up the buying power of her people. As a plain matter of fact, however, they do not do so. And although, as has been abundantly testified over and over by members of the Federal Reserve Board, the banks are at present bulging with reserves, upon which they could expand credit, that same Federal Reserve Board finds itself powerless to compel the lending of credit by the banks or to compel the borrowing of credit by the people in order to create a sufficient supply of this peculiar type of money upon which we now depend.

Panics No Mystery; Nation's Life Blood; Out of Control

By HON. FINLY H. GRAY
Representative from Indiana

A CERTAIN, precise, and exact amount of blood is required in the veins and arteries of the body for normal health, growth, and strength, which the unerring hand of nature controls. A greater amount of blood in the body would stimulate an abnormal or overgrowth, a less amount would dwarf and impoverish the body.

Money flowing in the channels of industry corresponds to the blood in the arteries and veins of the body to facilitate industrial operations and the conduct of enterprise. Too much money in use and circulation will overstimulate and make a boom in industry; too little money in use and circulation will slow down industry and make a panic.

Both money and industry are artificial, and without the regulating hand of nature, require the scientific, guarded control of an exacting governmental agency to maintain the volume of money in circulation in even, normal, sufficient supply to safeguard industry against booms and depressions.

But instead of such regulation and control, the public currency of the country, upon which all industrial operations are vitally dependent, is left to the secret, private control of men interested in the manipulation of speculating investments carried on under alternating booms and depressions, and always gaining profit from a want and scarcity of money.

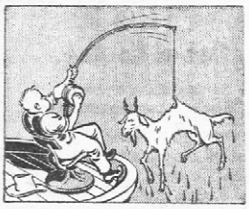
Under this secret, private control of money the mystery is not that panics come, but far greater is the mystery existing that the calamities and disasters of panics are not of more continuous or of frequent occurrence, and that the people after suffering their losses are able to survive and recover from the ordeal.

Clause 5, section 8, article I, of the Federal Constitution clearly provides that Congress shall regulate and control public money. But Congress has long abdicated that power, has surrendered, given up that authority to private interested bankers and financiers for the secret management and control of money, and under this surrender every panic has come.

The temptation for private bankers and financiers to use the powers of public currency and credit for advantage in the conduct of their financial operations is too great a temptation for men to resist under the impulse of selfish human nature, the one most controlling over the conduct of men.

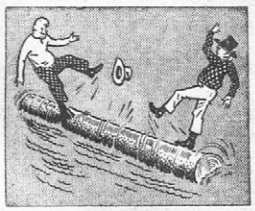
While other agencies and departments of the Government are administered by public officials sworn and under bond, with operations held in the glare of publicity, yet the vital department of the public currency is allowed to be administered secretly by private corporations interested in low prices to maintain higher money values.

And these private interested financiers are left in the secret control of the public money department to use the currency and credit of the Government, and to withdraw money from business and industry in their stock market and investment operations until industry, commerce, and trade are paralyzed, and to make the explanation that "panics are a mystery."



THE SPORT OF THE NATION

- POLITICAL FOOTBALL
- LOG ROLLING
- GOAT FISHING
- HOG CALLING
- BUBBLE-BLOWING
- HIDE AND SEEK
- SHIRT-STUFFING
- DUMMY WRESTLING



POLITICAL TOUR YIELDS SLUGS, PLUGS

"SHAVE, MISTER?"

THE MARVELOUS Globe-girdling flight of Howard Hughes and his crew of four had its amusing aspects. One was the position of the electric shaver company which installed its product in the plane's cabin for testimonial purposes, and then tried to capitalize advertising on the likes of the above. (Acme)

Hughes Flight Put in Shade By Corrigan

NEW YORK—Marvelous as it was, the four-day world skirting flight of Howard Hughes and his crew was made to look ridiculously simple by the prank of Douglas (Where Now?) Corrigan.

The Hughes flight, of course, was planned, timed and executed with every assistance of science and thought. Thus it stands for a triumph of science. The Corrigan flight, on the other hand, was the devil-may-care stunt of a fun-loving sky loper whose greatest asset was self-confidence.

The Hughes flight was a dramatic commentary on the progress of aviation. The Corrigan flight was a gasp-provoking commentary on the progress of aviation's spirit. And the most amazing turn of the whole business, was the intrepid young Irishman's proclaimer that he thought he was "on the way to California."

Advertisers, industrialists, oil men, aviation companies, all climbed on the Hughes bandwagon, (or band-plane) both from their interest in aviation, and from the great publicity to be reaped from the flight.

For Corrigan, there was none of this. One small-time oil man offered to trade him five gallons of his product in return for a testimonial. Corrigan refused.

Alive to the advertising possibilities of the Hughes flight, those whose equipment rode around the top of the world with him, shouted their message in the public prints. Among these were the Packard shaver people, who carefully installed their gadget in the cabin for the convenience of the pilot and his crew, that they might use their testimonials. But Hughes, Thurlow, Lund, Stoddart and Connor stepped from the cabin of the plane with three-day beards, looking like aborigines who never saw a razor, electric or otherwise.

Peeped the Packard in the prints: *"I'm only a little Shaver . . . I hope I contributed to the comfort of the world flyers . . ."*

OF MUSE & MEN

W. P. A. Dress Parade

IN CONNECTION with its program to help the downtrodden clothing manufacturers, the W.P.A. is to purchase $10-million worth of "surplus" clothing. This "surplus" is the usual carryover of outstyled, ill-cut, poor-patterned scarecrow garments that couldn't be sold privately.

That's beside the point. Size and style mean little to one in tatters. The humorous angle arises from the attitude of the subsidized clothing manufacturers. When the Hopkins men came to select the stuff they purchased, the clothing sharps attempted to sell them a sizable quota of tuxedos!

* * *

WORK RELIEF, the New Deal's patented system of vote protection, is not a new thing with the Roosevelts generally. Research reveals that in 1851 Mrs. John James Roosevelt and 64 other ladies of social position petitioned the New York common council to provide work for unemployed seamstresses.

But the common council rejected their plea. It held that "such spending is not justified"—another parallel with the situation of today.

Mrs. John James Roosevelt's husband was a direct descendent of Nicholas von Rosenfeld, whose family tree gave the nation two presidents, Theodore and today's Franklin D.

Further along the same line, the research revealed that the motto of the von Rosenfeld, or Roosevelt, family is:

"That which we plant, we shall care for."

F. D. R. Smiles On "Friends;" Hammers Foes

WASHINGTON, D. C. — Citizen Franklin D. Roosevelt, "head of the Democratic party," dealt out a multitude of slugs and plugs on his recent cross-country political tour and fishing trip.

Citizen Roosevelt, who left his associate President Roosevelt behind on the trip, but mistakenly rode a "Presidential Special," stopped at tank towns and metropolises—and at every stop he "put the finger on" his enemies, or smiled bountifully on "my friends."

The presidential slugs were for those in disfavor; the plugs for those who won favor and the right to re-election through New Deal "yessing." In some cases the slugs were masked. But the plugs were dealt out in such fashion that even Uncle Nip, who has voted for every president since Lincoln, and shows it, could catch on.

After slugging Happy Chandler and plugging "Dear Alben" Barkley in Kentucky, Mr. Roosevelt moved on to Oklahoma. Here he started back about 100 yards, ran toward the line, and finally leaped forward with a plug for Senator Elmer Thomas. It was a masterpiece. It went like this:

"My Old Friend"

"Oklahoma is natural resources conscious . . . We are developing a national policy in regard to oil resources . . . The most important long-range problem is the use of land and water. It was due to the persistent effort of *my old friend* Senator Thomas . . . that the Grand River Dam project is definitely under way."

Thus the entirely innocent business of being interested in national resources was woven into a cap to fit the head of *"my old friend,"* Elmer.

The slug in this case was for the "lunatic fringe." Broadly speaking, Mr. Roosevelt included in this embellishment all who disagree with him, thus bringing to mind Fireside Chat No. 13, in which he warned the good people to watch out for those who resort to name-calling "when they run out of ideas." Can it be possible that Mr. Roosevelt has?

"My Friend"

Then he got to the candidate plug: "Everywhere in the United States you find the problem of land use . . . Down in Austin the problem of *my friend* Congressman Lyndon Johnson, is to keep his land from washing away," etc.

Just a sentence later Mr. Roosevelt got to another plug: "And farther down at San Antonio, where *my friend*, Congressman Maury Maverick represents a great city," etc.

In Wichita Falls, Texas, he broke into his address with a good, fat plug. "I am glad to come here," he said. *"My old friend* Congressman McFarlane has told me much about the city . . ."

When he announced appointment of Gov. James V. Allred (incidentally, a bad name for an American) as United States District Judge, he slipped up, forgetting that he was not President while on the tour. "I hand you herewith an appointment by the President of the United States as United States District Judge," he said.

Millions—Whew!

But in speaking at the Golden Gate International Exposition grounds at San Francisco, Mr. Roosevelt unburdened himself of a titanic plug for the entire New Deal system. He said: "In the construction of the Golden Gate International Exposition the Federal Government has been glad to be of material assistance to your plans.

"In addition to the allotment by the Congress of one and a half million dollars, I am told that you have received nearly five million dollars in the form of useful work paid for from W.P.A. funds, and nearly another two million dollars in equally useful work paid for from public works funds—in other words, total Federal assistance of more than eight and a quarter million dollars . . ."

Our comment: *"Whew!"*

Texas Uncovers O'Daniel— Most Original Campaigner

FORT WORTH, TEXAS — The recent Texas primary may not be distinguished for much, but at least it presented something new in the old, hackneyed, boring game of politics.

It produced W. Lee O'Daniel, the most original office seeker in the present generation.

O'Daniel, a flour salesman, didn't throw his hat into the ring for governor, he had it carried in by 58,000 devoted followers who like his style, his product and his program.

This Irishman had to sell his flour. To advertise he started a twice-a-day radio broadcast. He used a hillbilly band and salty comments on the Texas political situation for entertainment. The people of his section liked his stuff. A few wrote him suggesting that he run for governor.

Unmoved, he read these communications over the air and suggested that others who shared this view might write him and express it. He received 58,000 affirmative replies, struck up a new tune, and announced he'd make the run.

His platform is simple. It has three planks, two positive and one negative. First, he favors the Ten Commandments. Secondly, he is for the industrialization of Texas. And thirdly, he is against politicians—all politicians.

O'Daniel in his speeches, promises everything to everyone. He promised a pension of $30 a month to all persons over 65, half of the total cost to be borne by the Federal Government. This, it is computed, would cost Texas $45-million a year. How would he pay it? His reply is as simple as his platform. He turns to the band and says:

"Strike up a tune, boys"

His slogan is "Pass the biscuits, Pappy." It combines a feeling of gustatorial satisfaction with a plug for his flour. Its campaign significance is not clear. It need not be, because it works. O'Daniel may interrupt an earthy tirade against politicians, the Federal Government and the world with: "Pass the biscuits, Pappy!"

One of O'Daniel's opponents, State Attorney General William McGraw, lashed him orally for "trivialities," and for his "fiddles and guitars." O'Daniel silenced him promptly. "This man don't like mountain music," he said, and immediately had the band improvise a song, "I hate mountain music," for him. It squelched McGraw.

Birth of a Corporate State

Continued from Page 3

farmers should render the rightful dues demanded by labor; industrialists, commercialists, financialists—all classes must render to all classes their just dues.

Thus, social justice takes for granted that each class will be organized; that each class, putting aside individualism, will act as a unit towards every other class, not on the basis of class antagonism but on the basis of class co-operation.

Social justice cannot begin to function until each class of society will be organized, and until every class will meet in a common congress, or parliament, or convention, to wipe out all exploitation, conflict and animosity, and then lay down rules and regulations under the authority of the state, or government, by which all classes will act for the common welfare of the entire state under the principle that through such reasonable and just co-operation the individuals who belong to any given class will thrive and prosper better than they would if they acted only on the principle of rugged individualism, of disorganization and of exploitation.

The above is the basic idea of social justice.

Now there are many interpretations of social justice. While all sociologists agree upon the principle of organization among the classes or masses, nevertheless sociologists differ very widely from each other by reason of the basic principles upon which they establish their science of social justice. Marxism, or Stalinistic social justice, rests its reasoning upon the fundamental principle that man, the individual existing in any class of society, is nothing more than man; that he has no spiritual hereafter; that this earth is his beginning and end; that the goods of this earth are the only goods which either man or all his fellow beings in any given class can acquire; and that the state in which all the classes of society live is the supreme arbiter and that the state's welfare is the final goal of all activities of every class.

Nazi social justice is only a modified form of the above. It, too, regards man only as man. It regards the state, or the government, as the absolutely supreme dictator of every individual in every class of society and as the hub wherein meet all the spokes of the wheel, each spoke representing a single class of society. Like Stalinistic social justice, the Nazi brand maintains that all property is either owned by the state or totally regulated by the state for the common welfare, not necessarily of the individuals who belong to a class of society, but for the welfare of the state.

Fascistic social justice maintains the idea that man in his private capacity may be something more than mere man. In his social capacity, insofar as he is a unit of some class of society, he is only a man. It is the business of the state to form him and his fellow men into organized groups and it is the business of these organized groups to work for the common welfare of the state even at the sacrifice of the private welfare of the individual who belongs to any given class. Fascistic social justice regards the state as absolutely supreme in regulating the social activities of all groups of society although it does not interfere with the private spiritualities, or religion, of any individual who belongs to these state organized groups.

CHRISTIAN social justice differs widely from the three types of social justice briefly explained above. Resting its principles upon the doctrines of Jesus Christ, Christian social justice does not regard man as man. Because Christ said, "Whatsoever you do unto the least of My little ones you do unto Me," Christian social justice regards man as a vicarious Christ in the sense that if a man strikes another man it is tantamount to striking Christ; if a man exploits another man it is equivalent to exploiting Christ.

Recall the Scriptural passage in which our Lord discusses the judgment of men. He said that He was in prison and we visited Him; He was hungry and we fed Him; He was thirsty and we gave Him to drink; He was naked and we clothed Him.

The person being judged asked, "When, Oh Lord, did I do these things?"

Our Lord reminded the person that whensoever he did one of these things to the least of His brethren he did it unto Him.

I repeat that Christian social justice begins with the above lofty concept of man.

The second great principle of Christian social justice is related to the doctrine of the Mystical Body of Christ. The Divine Master said that He was the Vine and that we are the branches. Definitely, He is represented as the Head and we are represented as the members of a body, which the Holy Ghost animates, or enlivens.

Thus, Christian social justice cannot regard the state as absolutely supreme over either the individuals or organized groups of individuals. Government and religion are conceived as distinct but united. The Church and the state are also conceived as distinct in their functions but united.

Government, under Christian social justice, is not dealing with men as mere men but is concerned with men who are elevated to the Sonship of God the Father, to the brotherhood of Jesus Christ. More than that, it is dealing with supernaturalized men who, by no stretch of the imagination, can be regarded in any other way than as members of the Mystical Body of Christ, who are destined to live in happiness and love for a short time in this world and to enjoy God eternally in the world beyond.

It is the business of the state to concern itself primarily with the material development and direction of those things which supply food, clothing, shelter and the conveniences of the material life, and to enable organized groups of supernaturalized men to act in such co-operation that no group will be exploited but that all groups will work for the common welfare on the principle that it is easier for men to save their immortal souls when they are enabled to acquire and possess the ordinary necessities of life than when they are deprived of them unjustly.

Christian social justice strongly advocates the organization of all individuals into groups in order that these groups can co-operate mutually. It does not favor the organization of mere groups of citizens who regard themselves only as men for the purpose of antagonizing other groups or conflicting with other groups.

The above is a brief outline of the sociological aspect of Christian social justice.

NOW, it is easily discernible that Christian social justice, while advocating the organization of individuals into groups, nevertheless is very distinct from every other brand of social justice even though these other brands advocate the organization of individuals into groups.

The mere organization, or unionization, of individuals into groups, which rests upon the social nature of man, may be a good thing or a bad thing depending upon the concept of man and of the organization which is entertained.

In ancient society, men were commonly organized into Patrician and Plebeian or, to put it in other words, into property holders and slaves. It was organization related to class conflict and class exploitation. It was regimentation supported by iniquitous laws and base-minded politicians. It was a system concerned primarily with the materialistic welfare of a small group and the materialistic hardships of the great masses.

In our day we must be most careful not to follow the cry of organization for the sake of organization. Followers of Christian social justice should strive for organization based upon the principles of Christian social justice with the thought in mind that any other organization will not accomplish anything worthwhile. If the ancient organizations of human society were to be applauded, Christ would not have preached His new concept of man, nor would He have taught us the new concept of Christian organization patterned along the lines of the Mystical Body of Christ.

Hence, Christian social justice aims ultimately in its organization to establish a Corporate State in which all classes of society will be well-organized on the basis that the state exists for the organized classes and that the organized classes do not exist for the state.

I have often taught, in these pages and elsewhere, that *social justice can never be achieved until the seeds of Christian charity and justice first be sowed into the hearts of men.* That must be the beginning if the Corporate State is to be the end. Men must accept the high dignity conferred upon them by Jesus Christ and admit the necessity of organizing, or unionizing under Christian principles.

From a Christian economic standpoint we are concerned with supplying the goods required by the consumers to satisfy their need for food, shelter and clothing and the other necessities and conveniences of life. If the sociological principles are unChristian, the economic activities will likewise be unChristian. I mean that if we lack Christian social justice, which deals with the relations of class to class, then men will combine to produce wealth purely for the welfare of the producers and not for the welfare of the classes. Exploitation will characterize industry and finance. Slavery will characterize agriculture and labor.

The history of the past centuries has proven this to be a fact with the single exception of the so-called Dark Middle Ages when European society, for the most part, was established upon Christian social principles and when the science of economics was operated through the instrumentality of guilds, which were nothing more than organized groups of the various trades, professions, arts and services.

IN CONCLUSION, permit me to remark that Christianity is concerned with both the welfare of the individual and the welfare of society. In the Dark Ages to which I referred, Christian Churchmen, accepting the full doctrine of Jesus Christ, not only administered the sacraments for individuals; not only preached personal morality; not only preached the dogmas of belief. These Churchmen seriously took into consideration the social as well as the individual aspect of Christianity. They influenced statesmen for the passage of laws in harmony with Christian teaching. They asserted themselves with organizing Christians into groups—not necessarily strictly religious groups such as the Holy Name Society—but groups of carpenters, of stone masons, of candle makers, of painters, of shoemakers, of physicians, etc. To these groups they taught that they were members of an organic society and that the individuals in the groups were cells or units of the group to which they belonged. The high ideals of their personal dignity and organic dignity were inculcated on every occasion, as both individuals and organized groups were given to understand that it was the business of the Church to accomplish this work.

Since the 13th century, as some historians will tell us, the Church has been more concerned with individual Christianity to the neglect of social Christianity, with the result that rugged individualism as expressed by capitalism on the one hand, and ragged materialism as expressed by Communism on the other, have both grown apace, like weeds in the garden of Christ's kingdom on earth.

As believers in Christian social justice, we will not be content to fight against usury, which is expressed in the private issuance and control of money; we will not be satisfied to advocate our men to join trade unions simply because they are trade unions; we will not be concerned only with a living annual wage. *Our chief concern is to seek first God's justice. Having reduced that to practice, all these things will be added thereunto.*

Society must be reduced to an organic whole. Democracy must be an organic democracy. Unfortunately, today, society is inorganic and democracy is likewise inorganic. I mean individuals must be organized into groups that are organic groups just the same as an arm, a liver, a heart or a lung is an organ of the body. An inorganic portion of the body is either a tumor or a cancer. Organization of cells which go to form a tumor, and therefore which are useless and detrimental to the entire body, are to be abhorred.

As a parting word I recognize that a great wave or flourish for organization is characterizing modern society.

Are these organizations tumors or are they useful members of a corporate body? If they are not predicated upon the principles of Christian social justice, they can be nothing more than tumors.

Perhaps, some critic will say that in this nation it is impossible to organize men, especially the laboring class, into groups dominated by Christian principles. It might be worthwhile to reflect that Christians, especially Catholics, live north of the Mason and Dixon line and that they are concentrated in the great metropolitan cities which are dedicated to industry.

It was well that the leaders and saints of the early Middle Ages dating from the days of Charlemagne did not disclaim the possibility of organizing Europe into groups of Christian Guilds. Without means of communication and transportation which we possess, a barbarous Europe became a Christian Europe. A disorganized society became an organized society, and the golden age of the 13th century crowned the activities of our predecessors who made no compromise with any other brand of social justice but adhered steadfastly to the principles and objectives of Christian social justice.

Next week, may I submit to you more information on the Corporate State and how to attain that objective?

The Week in the World

Spain

PERPIGNAN, FRANCE—Dr. Joseph F. Thorning, well-known authority on Spanish history and culture, and John V. Hinkel, New York newspaper writer, have just returned from Spain where they made a first hand study of the religious, social and economic aspects of the Spanish conflict.

Perpignan — the most important French city near the Catalan border —is on the two principal routes from France to Leftist Spain. Their report is sent from this city in view of the strict censorship existing by the Leftist government to outgoing dispatches.

Their report indicates that, despite radical propaganda to the contrary, the Spanish Leftist government has not abandoned its anti-religious program, has not permitted the reopening of any of the few churches that remain undamaged in its territory, and continues to forbid public religious services by Catholics.

When the two correspondents left the United States in May, it was charged by radical propagandists that the Marxist Socialist government of Premier Juan Negrin had softened its anti-religious attitude. Virtually all of the persons interviewed here have branded this statement as false.

The Spanish Reds may be relaxing their anti-religious campaign a bit, they agree, but only because there are few Catholic churches left to burn, and with the exception of a handful of Basques, their disillusioned allies, no priests or nuns publicly show themselves.

"The anti-religious character of the Negrin government remains the same," one foreign consul told the writers, "while Communist, Socialist and other 'liberal' propagandists try to reshape world opinion which has condemned the Leftists' brutal excesses against religion."

A non-Catholic newspaperman whose name is well-known in America and who has spent many months in Leftist Spain, covering the war, made this observation:

"I am amazed to hear of certain Protestant and Jewish clergymen in America supporting the Negrin government. Any clergyman, whether he is Catholic, Protestant or Jewish, who supports that government is a fool. For the Barcelona government is the enemy of religion in any form. It realizes that the Church is the greatest obstacle to its introduction of Marxism, with its privileges for the few and its oppression of the many."

Persons with first-hand experience of the situation in Barcelona said that there are only two churches there undamaged, the Barcelona Cathedral and the Church of the Holy Family. Both have been closed tight, however, since the start of the civil war. The other Catholic churches in Barcelona were systematically burned the first nights of the war by organized groups of anarchists working on regular schedules. Some of these churches later were repaired and are now being used for military purposes by the Leftists.

The same anarchist groups who burned the churches also murdered in cold blood, or "killed without hate," as the anarchist saying goes, hundreds and hundreds of priests and nuns in Barcelona, including its Catholic Bishop. Those who weren't murdered were imprisoned or driven into exile or hiding. The organized killing of priests and other religious, and the wholesale burning of churches in Barcelona and other parts of Red Spain were described by eye-witnesses of unimpeachable reputation.

The hanging of Ben Josef touched off the spark of civil war between Jews and Arabs in Palestine. A demonstrator in Tel Aviv is shown here after a beating by policemen. Companions afraid to go to the aid of their beaten comrade are shown in the background. (Acme)

These newspapermen say that some Catholic services are being held privately in Barcelona by Basque priests, in buildings set aside for the use of Basque refugees. It is these services, and the propaganda activities of certain suspended priests such as Father Juan Vilar, whose offices are in the Generalitat of Propaganda in Barcelona, and a Father Lobo, that the Negrin government is exploiting to "show" its new "tolerance" towards religion. Few Catalans, if any, attend these services, however, because then they would automatically be suspected of being Nationalist sympathizers.

Several of the persons interviewed said the Spanish Marxist government would be willing to compromise with the Catholic Church, but only as a matter of urgent expediency.

"What good would such a compromise be anyway?" one person pointed out. "The Marxists could not be trusted to keep any promises they make, because of their bitter hostility to religion."

Barcelona today is a powder-keg, likely to explode any minute with inter-party strife among Communists, Anarchists and Marxist Socialists.

People continue to disappear every day, being arrested and executed by the secret police patterned on the Soviet model. Some are executed or imprisoned merely for having belonged to some Catholic parish or charitable society before the war.

The Russian Soviets continue to exercise tremendous influence in the Barcelona government.

One consular official, enjoying a brief vacation in Perpignan, said that Marcel Rosenberg, the former Soviet ambassador to Red Spain, had been relieved of his post because he had truthfully told his Moscow government it could never Sovietize Spain. One newspaperman, however, maintained that Rosenberg was recalled because he attracted too much attention in the foreign press by practically dominating the Spanish Red government.

Because of the smouldering animosity between Marxist Socialists, Communists and Anarchists, and their joint hatred of religion, most of the persons with whom the writers talked agreed that more rivers of innocent blood must flow in Barcelona before the Nationalists can take that city.

Russia

GENERAL Lucikov Samoirovich, former head of the OGPU (secret police) in the Soviet Far East, escaped the latest purge plans of Dictator Josef Stalin by fleeing from Manchukuo on July 1st and taking refuge in Tokio. He disclosed that several million persons had been arrested throughout the country and subjected to torture and execution without a particle of evidence, merely because Stalin imagined that they were his foes. All prisons are filled to capacity and new prisoners are being sent to three new detention camps. There are no signs of the purges abating. The people of all Russia are living in a reign of terror, despite communistic propaganda to the contrary.

There is unrest everywhere because nobody knows what Stalin will do next. The dictator is desperate. There is a strong anti-Stalin sentiment in all parts of the country, but the movement has no leadership because Stalin is putting people away before they have even a chance to come to the front.

Samoirovich charges that Stalin, who is a Georgian, has employed practically every method of terrorism internally and predicts that he soon may resort to a foreign war, either with Japan or Germany, depending on how the situation develops.

Stalin is merely using China as a Soviet catspaw against Japan to decrease Japan's military and economic power and is openly furnishing military aid, both munitions and men.

This is but one more evidence of the colossal failure of the Soviet attempt at Communism that had been added to a staggering pile that mounts daily for all who wish to see.

Palestine

RIOTING continues in the Holy Land between Arabs and Jews, with the death toll mounting daily and bitterness increasing on both sides. The basic cause is the double dealing of the British Empire and commercial interests.

Great Britain, administrator of a withered League of Nations mandate over Palestine, is vainly trying to fuse two irreconcilable elements — the Arabs and Jews. The Balfour declaration of 1917 promised the Jews "the establishment of a Jewish national home in the Holy Land." England also promised the Arabs a national homeland in return for their aid against the Turks during the World War. The English have broken their promise to both sides and innocent blood is the result.

A British Royal Commission proposed a year ago that the country be divided into three parts—a Jewish state, an Arab state, and a British mandated area. This pleased neither the Arabs nor the Jews.

Another British Commission now is investigating whether the tri-state partition plan can be made effective, although they know it cannot as long as commercial interests take precedence over human values.

Palestine is the key to the defense of the Rothschild-controlled Suez Canal. Haifa is the important terminus of the British-controlled oil pipeline from Iraq. Palestine is a major stop on Britain's empire airline to the far east, the western terminus of the motor highway to Bagdad and a stepping stone for railways connecting Egypt with Europe by way of Syria and Turkey. In addition, British interests control the enormous potash findings which are being reclaimed from the Dead Sea, and which are indispensable for munitions and the vast rearmament program now in progress throughout the world.

These are some of the reasons why the Holy Land is an important pawn in the world chess game for more and more power.

Mexico

MEXICO CITY, MEXICO—By executive order, President Lazaro Cardenas has transferred the operation of the petroleum business in Mexico—with the exception of Mexico City—from the government to the union leaders of the Confederation of Mexican Workers (C.T.M.). He is quoted in the press as saying that Mexico will pay for the expropriated foreign oil properties within a year at the government's valuation. In the meantime, W. S. Farish, president of the Standard Oil Company of New Jersey, in a formal statement asserts:

"Mexico has not offered payment for the oil properties, doubtless because it is unable to do so. Instead, it has suggested informally that it might be able to pay some compensation over a period of ten years by selling the companies' oil from their own expropriated wells below the market price, provided the oil is marketed in Mexico, the companies reimbursing themselves from the discount. This would make the companies obligatory contributor to their own spoliation. Past experience with the public debt, and with railroads and agricultural expropriations, indicates the utter worthlessness of a Mexican promise of future performances. Mexican labor is now infinitely worse off than it was before the expropriation, and Mexican economic and social conditions have already deteriorated badly."

Both of these statements from opposing camps have the ring of extremism. Since Communist agitators have taken over the C.T.M., both industry and labor has been victimized. Industry is suffering from a loss of earnings, while labor is suffering hunger. Only when the Communist hand is removed from the Mexican government will industry function and labor receive, not the glittering promises of the Red spellbinder, but its due.

COMMUNISTS ARE ALWAYS WORKING!

COMMUNISM gives its followers no rest. A member of the party voluntarily enslaves himself to a working program without let-up. Every day in the active life of a Communist is laid out; every action dictated; every working unit regimented.

The mind of a Communist is soon shunted by the party onto a single track—the track which leads ever to the spread of Communist activity and propaganda. Being a Browderite, a Stalinite or a Trotzkyite is a life-work.

That is why a paltry minority of less than one-hundredth of the entire population of Russia was able to seize power from a sleeping majority and fasten the thongs of Communism on a nation.

The fact that Christians in America vastly outnumber Communists is no safeguard—UNLESS THE CHRISTIANS ARE ORGANIZED.

Unity in spiritual matters is not enough. The Russian Orthodox Christians—eighty millions of them—were united in spiritual objectives, but one million Communists, who were organized into a solid body, took them over and closed their churches.

Every American Christian over the age of seven years KNOWS Communism is anti-Christian. His Holiness, Pope Piux XI has said there can be no compromise.

Unless a Christian Front, made up of millions of Catholics and non-Catholics, stands prepared to move in a unified defense of American liberty and American institutions, the Communist bloc will edge itself to power as it did in Russia.

This national emergency narrows itself down to you—and you—and you, wherever you live in the United States.

If every reader of SOCIAL JUSTICE formed at once a Platoon of 25 persons dedicated to opposing Communism in all its forms, a Christian Front of twenty-five million Americans would already be in operation.

Thousands of Social Justice Platoons are now being organized. Tens of thousands of SOCIAL JUSTICE readers are WORKING day in and day out conveying the social justice principles of Father Coughlin to friends and neighbors.

WHAT ARE YOU DOING IN THIS DIRECTION?

In your locality there are 25 men and women who will join you to help save America—IF YOU ASK THEM TO JOIN. Your friends will listen, if you talk to them about conditions menacing American liberty.

Show that you are willing to help preserve for YOURSELF and your fellow-citizens the Constitution, representative government, and American freedom.

Can you be counted on to do this?

CO-OPERATION COUPON

SOCIAL JUSTICE,
Royal Oak, Michigan.
Gentlemen:

I wish to help Father Coughlin and social justice in the United States by joining the "MILLION LEAGUE."

Please send me at once full particulars of how I can be of assistance.

My Name Is .....

My Address Is .....

City or Town ..... State .....

in CASH to 159 READERS!

ONLY A FEW MORE DAYS TO WIN DOUBLE PRIZE

QUESTIONS *for this* WEEK

QUESTION NO. 9

WHO PRINCIPALLY OWNS THE FEDERAL RESERVE BANKS?

1. The House of Morgan
2. The United States Government
3. The Rothschilds
4. Private corporations
5. The Bank of England
6. The Bank of France
7. The American people
8. The state governments

QUESTION NO. 10

WHY IS COMMUNISM ANTI-CHRISTIAN?

1. Communism is opposed to education
2. Communism aims at abolition of private ownership of property
3. Communism is opposed to Fascism which is completely Christian
4. Christ was a fascist
5. Christianity believes in exploiting the workers
6. Christianity upholds abuses of industrial capitalism

Start in Right Here

QUESTION NO. 1

WHO FIRST TAUGHT THE DOCTRINE OF THE LIVING WAGE?

1. Karl Marx
2. Leo XIII
3. Jesus Christ
4. Pius IX
5. Henry George
6. Lenin
7. Mussolini
8. George Bernard Shaw

QUESTION NO. 2

WHAT ALONE MAKES A DEMOCRATIC FORM OF GOVERNMENT POSSIBLE IN THE UNITED STATES?

1. The United States Senate
2. The Supreme Court
3. The House of Representatives
4. The Chief Executive
5. The Constitution
6. Free elections
7. Christianity
8. Temperament of the American people.

QUESTION NO. 3

WHAT IS AMERICA'S STRONGEST SAFEGUARD AGAINST COMMUNISM?

1. The Constitution
2. The United States Army
3. The United States Navy
4. Fascism
5. Protestantism
6. Catholicism
7. A Christian Front
8. Abundance of natural wealth
9. The American form of government.
10. American capitalism

QUESTION NO. 4

OF FASCISM AND COMMUNISM WHY IS FASCISM THE LESSER OF TWO EVILS?

1. Fascism guarantees free elections
2. Fascism permits freedom of political action
3. Fascism recognizes private ownership of property.
4. Fascism is against war.
5. Fascism is by nature more secure financially
6. Fascism permits free exercise of religion
7. Fascism is more representative of the people
8. Fascism teaches the state exists for the individual

QUESTION NO. 5

WHO IS FRANK HAGUE?

1. Police commissioner of Newark, New Jersey
2. Mayor of Jersey City
3. Mayor of Trenton, New Jersey
4. C.I.O. Organizer
5. Safety Commissioner of Jersey City
6. New York World's Fair Executive
7. Governor of Massachusetts
8. Police chief of Philadelphia.

QUESTION NO. 6

JOHN L. LEWIS IS HEAD OF WHICH INDUSTRIAL UNION?

1. United Automobile Workers
2. Longshoremen
3. Maritime workers
4. Steel workers
5. Typographers
6. United Mine workers
7. Textile workers
8. C.I.O.

QUESTION NO. 7

OF WHAT NATIONALITY IS FRANCISCO FRANCO?

1. Italian
2. Jewish
3. Spanish
4. Portuguese
5. German
6. French
7. Swedish
8. Swiss
9. Belgian
10. Dutch

QUESTION NO. 8

WHAT IS THE GREATEST CONTRIBUTING CAUSE OF OUR ECONOMIC MISERY?

1. Communism
2. Fascism
3. Nazism
4. The New Deal
5. Hooverism
6. Overproduction of goods
7. Financial capitalism

If you are planning on winning $6,000.00, $2,800.00, $2,000.00, $600.00 or any of the lesser cash prizes in the great "CHRISTIAN FRONT" Contest, your time to enter is almost up.

Each and every one of the Cash Awards listed below will be DOUBLED if their winners are shown by the records to have entered the Contest before Midnight of Saturday, August 13.

Only a few more weeks until SOCIAL JUSTICE once more distributes a harvest of cash prizes to those who KNOW social justice and the economic principles of Father Coughlin.

Will you be included in the next list of prize-winners? This great Contest is the LAST of a series of four educational competitions in SOCIAL JUSTICE. You can win as easily as any other contestant. But—

YOU MUST ENTER NOW TO HAVE YOUR PRIZE DOUBLED!

GRAND PRIZE	**$3,000.00**
Second Prize - - -	**$1,400.00**
Third Prize - - - -	**$1,000.00**
Fourth Prize - - - -	**$300.00**
Fifth Prize - - - - -	**$200.00**
4 of $25.00 ea. - - -	**$100.00**
50 of $10.00 ea. - - -	**$500.00**
100 of $5.00 ea. - - -	**$500.00**
	$7,000.00

SO CONTESTANTS MAY KNOW

1. Study the questions. Mark your selection of the best or most appropriate answers on the Coupons below the questions and send in EACH WEEK with 10 cents in coin (not stamps).

2. If you wish, you may pay in full, $2.50 NOW, and then send in your weekly coupons without further remittance.

3. In order to qualify as a prize-winner you must obtain two new yearly subscriptions ($3.00 per year) or four new half-yearly subscriptions ($1.50) to SOCIAL JUSTICE WITH EACH SET OF SOLUTIONS SUBMITTED. THESE SUBSCRIPTIONS MAY BE SENT IN AT ANY TIME DURING THE COURSE OF THE CONTEST. These subscriptions must be from persons NOT taking SOCIAL JUSTICE by mail at the time the subscription is taken.

4. Each question will pertain to Christianity, (not of any particular creed), to the social justice principles laid down by Father Coughlin, or to the contents of SOCIAL JUSTICE magazine. One of the list of suggested answers underneath each question will be the best or most appropriate based upon the viewpoints of Father Coughlin or this national weekly. It is your job as a contestant to try to select that particular answer.

5. In order to qualify as a prize-winner, in addition to obtaining the above-mentioned subscriptions, each contestant is required to remit $2.50 for each complete set of solutions submitted. THE NET PROCEEDS OF THE CONTEST GO INTO THE BROADCASTING FUND TO ASSURE FATHER COUGHLIN'S WEEKLY ADDRESSES NEXT SEASON!

6. If you run more than one set of answers, be sure to mark your sets "Set 1," "Set 2," "Set 3" etc. Each set stands alone in the judging. Coupons are NOT taken from one set to fill in bad "holes" in another set.

7. ALL PRIZES DOUBLED FOR WINNERS WHO ENTER THE CONTEST IN THE FIRST FIVE WEEKS AND RETURN TEN SOLUTIONS IN THAT TIME.

RULES OF THE CONTEST

1. Open to all readers of SOCIAL JUSTICE except employes of Father Coughlin, members of the former National Board of National Union for Social Justice, or members of their families.

2. The Contest shall consist of 50 questions and run for 16 consecutive weeks beginning on July 4, 1938. Two questions each week for 15 weeks and all 50 questions to appear on the 16th week. Each question deals with Christianity, the social justice principles of Father Coughlin, or the contents of the SOCIAL JUSTICE magazine.

3. A Grand Prize of $3,000.00 will be awarded the reader of SOCIAL JUSTICE returning the best or most appropriate answers to the 50 questions, such answers to be based on the universal doctrine of Christianity (all creeds) or the viewpoint of Father Coughlin as expressed over the radio or in the columns of SOCIAL JUSTICE. The reader or readers submitting the next nearest correct answers and otherwise complying with the rules shall be eligible for the additional prizes in the order of their correctness.

4. In order to qualify as a prize-winner the contestant is required to send in 10 cents in coin (not stamps) with each pair of answers, and to obtain two yearly subscriptions or four half-yearly subscriptions to SOCIAL JUSTICE magazine. For these the contestant shall have sent without further cost a copy of Father Coughlin's compiled 16 radio lectures of the 1938 season.

5. We cannot take into account solutions without signed names or addresses. Neither can claims to their ownership be recognized. We cannot be responsible for Coupons arriving unduly late or lost in the mails. By entering the Contest the contestant agrees to accept as final the decision of the judges as to procedure and final outcome.

6. In event of ties additional questions will be submitted. In event of final ties, after two such submissions, duplicate prizes will be awarded.

7. Do NOT decorate Coupons. Neatness will NOT count.

8. Any inquiry the reply to which could not affect outcome of Contest will be acknowledged.

9. A contestant may send in any number of sets of duly qualified answers, and each set will be judged as a unit, but no individual may win more than one prize. A contestant sending in more than one fully paid set and two yearly or four half-yearly subscriptions with each set submitted shall be entitled to have a copy of Father Coughlin's 1938 Radio lectures for each set submitted.

ADDRESS "CONTEST EDITOR"
SOCIAL JUSTICE
ROYAL OAK, MICH.

FORTUNE PLUS EDUCATION FOR *FAST ACTION*

Last Call!

For the convenience of those who have delayed their entry into the "CHRISTIAN FRONT" Contest, the first ten contest questions are reprinted on the opposite page. Fifty cents in coin (not stamps) remitted TODAY with your answers to these first ten questions will place you on an equal footing with every other person entered in the Contest.

Time is passing. Within a few days you will have lost forever your opportunity to enter the great national "CHRISTIAN FRONT" Contest, and have your prize DOUBLED in the event of victory.

IN ORDER TO WIN A DOUBLE PRIZE THE LETTER BEARING YOUR ENTRY COUPON MUST BE POSTMARKED AT OR BEFORE MIDNIGHT, SATURDAY, AUGUST 13.

That means there must be no further delay on your part.

SIX THOUSAND DOLLARS IN CASH will go to the winner of the Grand Prize who is shown by the records to have entered the Contest before Midnight of Saturday, August 13.

TWO THOUSAND EIGHT HUNDRED DOLLARS will go to the winner of the Second Prize who enters at or before that hour.

TWO THOUSAND DOLLARS IN CASH will be awarded the winner of the Third Prize who enters in time.

FOURTEEN THOUSAND DOLLARS IN ALL will be awarded 159 readers of SOCIAL JUSTICE for the best sets of answers to 50 simple Christian and social justice questions—IF—those 159 winners are shown by the records to have entered before Midnight of Saturday, August 13.

This is the greatest of all SOCIAL JUSTICE educational competitions—and you cannot afford to remain out of it. By entering and persevering to the end you (1) educate yourself in the principles of social justice (2) strike for fortune and (3) assist in the nation-wide campaign to place our SOCIAL JUSTICE magazine before five million American readers.

Remember—the net proceeds of the contest go into the broadcasting fund of the Radio League of the Little Flower to aid in defraying the cost of Father Coughlin's broadcasts next season.

It is your DUTY as an American citizen to LEARN social justice in these troublous times. It is your privilege to strike for fortune for yourself. It is your pleasure to aid in meeting the high costs of sending the message of Father Coughlin into millions of homes in the Nation.

Remember the Last Hour—Midnight of Saturday, August 13. Under the rules you must remit a total of $2.50 for each set of solutions and also obtain two yearly or four half-yearly subscriptions to SOCIAL JUSTICE.

YOU MAY SEND IN THE SUBSCRIPTIONS AT ANY TIME BEFORE THE FINAL CLOSE OF THE CONTEST 10 WEEKS FROM NOW.

BUT—

IN ORDER TO HAVE YOUR PRIZE DOUBLED IN THE EVENT OF VICTORY, YOU MUST ENTER BEFORE MIDNIGHT OF SATURDAY, AUGUST 13.

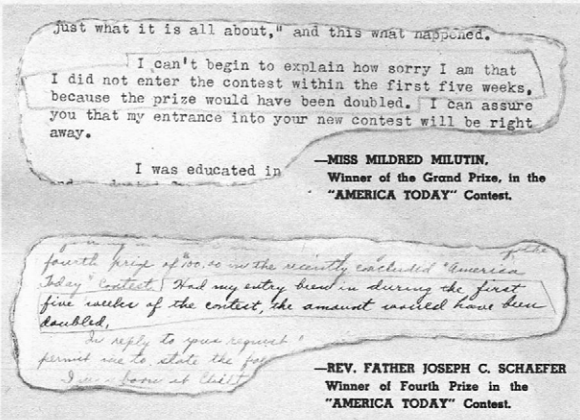
Fifty Cents sent in today with your answers to the first ten Contest questions could mean the changing point in your life.

SIX THOUSAND DOLLARS IN CASH CAN BE WAITING FOR YOU—

IF YOU ENTER NOW

TO WIN $6,000.00 YOU MUST ENTER BEFORE MIDNIGHT, AUGUST 13

**"For of all sad words of tongue or pen,
The saddest are these: 'It might have been'."**



Just what it is all about," and this what happened.

I can't begin to explain how sorry I am that I did not enter the contest within the first five weeks, because the prize would have been doubled. I can assure you that my entrance into your new contest will be right away.

I was educated in

—MISS MILDRED MILUTIN, Winner of the Grand Prize, in the "AMERICA TODAY" Contest.

fourth prize of $100.00 in the recently concluded "America Today" Contest. Had my entry been in during the first five weeks of the contest, the amount would have been doubled.

In reply to your request permit me to state the fo

—REV. FATHER JOSEPH C. SCHAEFER Winner of Fourth Prize in the "AMERICA TODAY" Contest.

Those are, indeed, sad words. They need never have been written, because just a little more alertness on the part of the writers would have resulted in a doubling of their prizes in the recently concluded "AMERICA TODAY" Contest.

Although none of the leading prize-winners in our last contest entered in time to have their prizes doubled, nine of the $25.00 winners did so and received $50.00 each. Sixty-four of the $10.00 winners were in the contest in time to receive $20.00 each. BUT—

THE LEADING WINNERS COULD HAVE RECEIVED CHECKS JUST TWICE AS LARGE AS THOSE THEY DID RECEIVE — IF — THEY HAD ONLY ENTERED DURING THE EARLY WEEKS.

Don't let this happen to you.

By entering today and sending Fifty Cents with your answers to the first ten questions, you are in line not only for a prize but for a DOUBLED PRIZE in the event you are adjudged a winner.

SIX THOUSAND DOLLARS IN CASH!

This is the neat fortune you will receive if you enter before Midnight of Saturday, August 13, and are adjudged winner of the Grand Prize.

Can you afford NOT to enter now?

USE OF THIS COUPON ENTERS YOU

Contest Editor, SOCIAL JUSTICE
ROYAL OAK, MICHIGAN

Following are my solutions to the first ten questions in your "CHRISTIAN FRONT" Contest. I understand that by entering now my prize will be doubled if I am adjudged a winner.

Make your selection by number from suggestions under each question. Write clearly the number in the little square.

Question No. 1		Question No. 6	
Question No. 2		Question No. 7	
Question No. 3		Question No. 8	
Question No. 4		Question No. 9	
Question No. 5		Question No. 10	

MY NAME IS .....

MY ADDRESS IS .....

CITY OR TOWN ..... STATE .....

Fill and return NOW with 50 cents in coin—and you're on your way to a DOUBLED prize in the event of victory. You then remit weekly or until you have sent $2.50 for a full set of solutions.

AN EXTRA COUPON FOR A FRIEND

Contest Editor, SOCIAL JUSTICE
ROYAL OAK, MICHIGAN

Following are my solutions to the first ten questions in your "CHRISTIAN FRONT" Contest. I understand that by entering now my prize will be doubled if I am adjudged a winner.

Make your selection by number from suggestions under each question. Write clearly the number in the little square.

Question No. 1		Question No. 6	
Question No. 2		Question No. 7	
Question No. 3		Question No. 8	
Question No. 4		Question No. 9	
Question No. 5		Question No. 10	

MY NAME IS .....

MY ADDRESS IS .....

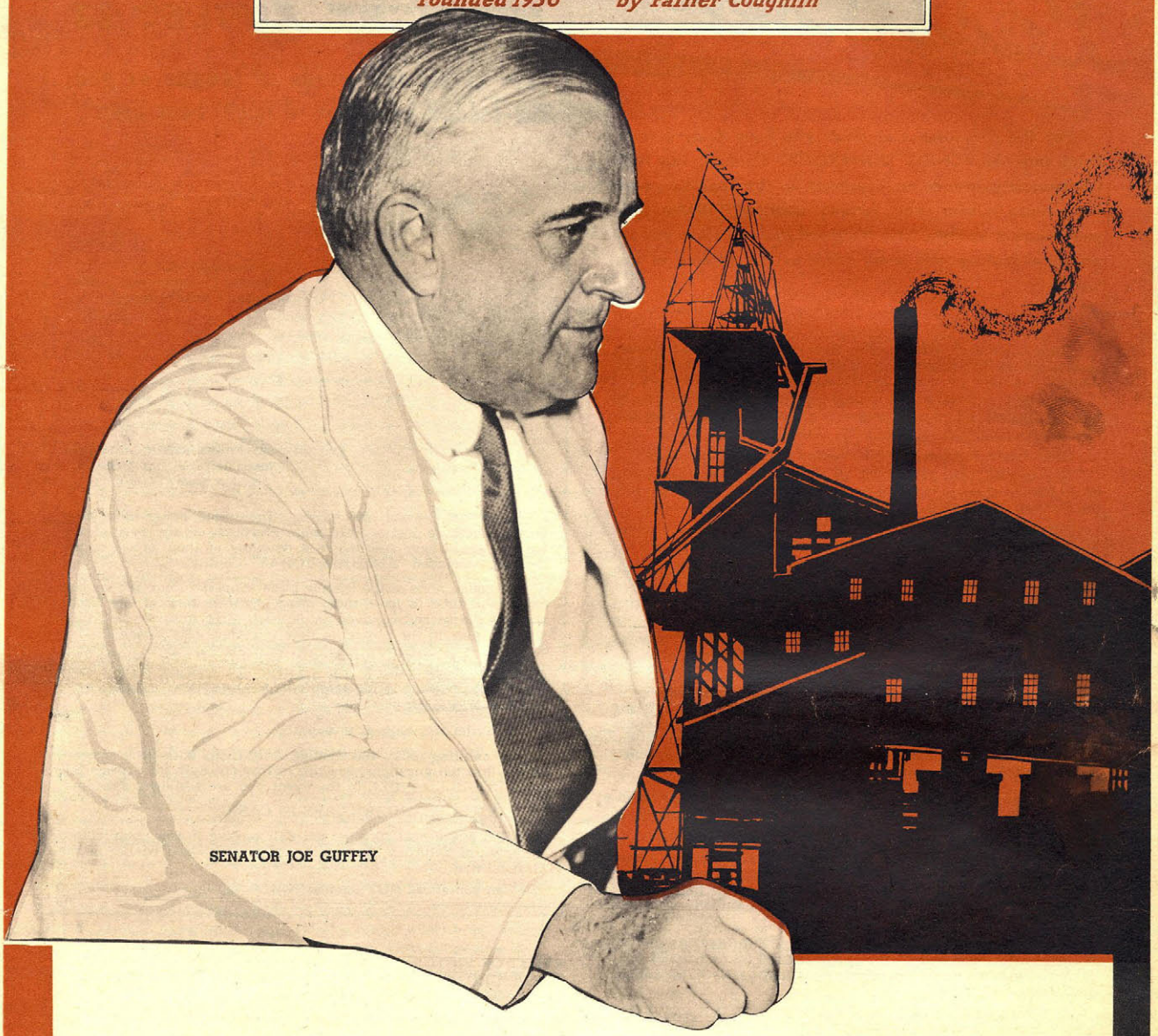
CITY OR TOWN ..... STATE .....

Fill and return NOW with 50 cents in coin—and you're on your way to a DOUBLED prize in the event of victory. You then remit weekly or until you have sent $2.50 for a full set of solutions.

NATIONAL WEEKLY

Social Justice

Founded 1936 by Father Coughlin



SENATOR JOE GUFFEY

Double X Marks The Spot!

PENNSYLVANIA'S Senator Joe Guffey is one of the major political bosses in a nation where political bossism is the rule rather than the exception.

A New Deal Democrat, he is a strange type of Senator. Virtually inarticulate when on his feet, his Congressional utterances are prepared in advance; read on the floor. If Joe Guffey were to be engaged in Congressional debate, his muttered remarks would carry little weight.

But if Senator Guffey is inarticulate, he is not inactive. He runs a gigantic patronage machine in the state of Pennsylvania. He has placed 40,000 persons on the public payrolls. He has harnessed his political following to the New Deal's bandwagon.

Boss Guffey made Governor Earle. His influence assisted Anthony J. Drexel-Biddle, Jr., to an ambassadorship in Poland.

Oil speculator, lobbyist, big business man and whiplash politician, Guffey's Pennsylvania organization finances itself into perpetuity by a unique "contribution" method. The rate is 3 per cent per annum for those earning less than $1,800 a year; 5 per cent for those earning more than that. The 1936 campaign slogan was "Franklin Delano Roosevelt wants me and my party elected."

But Senator Guffey's latest coup is ahead. With his former friend, Governor Earle, running for Senator on the Democratic ticket, Guffey would face a division of Pennsylvania patronage. Joe intends to fool them all. He plans to support the Republican nominee for this job, thereby assuring himself continued and undivided patronage for the state-at-large. If this lacks in party loyalty, it must be remembered that the Senator is not up for re-election. He will make the run two years later, with ample time for fence-patching and patronage dispensation in the meantime.

MICHAEL HANCHIN
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3-9

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